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The Living Church

Rev Lucius M Robinson
Divinity School 21oct10
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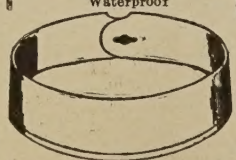

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The Church at Work

CANADA

Diocese of Montreal.

THE OPENING of the jubilee services for Christ Church Cathedral, Montreal, was held in the evening of November 18th in the Cathedral. The preacher was Bishop Anderson of Chicago. The service was begun with choral Evensong. The clergy robed in the chapter house.

Diocese of Huron.

THE Church of the Redeemer, London, was dedicated by Bishop Williams, assisted by Principal Waller and the Rev. W. T. Hill. The Bishop preached. The new church is very handsome and well appointed. A reception was held to welcome Prof. Jenkins in Huron College November 9th; he has come to assist the principal in his work.

Diocese of Qu'Appelle.

BISHOP GRISDALE held an ordination at Moosomin on SS. Simon and Jude's Day, when two candidates were admitted to the diaconate and ten to the priesthood. The previous day a Quiet Day had been held conducted by the Ven. Archdeacon Dobie. The service was held in St. Alban's Church. The preacher was the Rev. Clement Williams.

Diocese of Niagara.

CHRIST CHURCH CATHEDRAL, Hamilton, was well filled to hear the new assistant, the Rev. H. T. Archbold, preach November 14th. —BISHOP DUMOULIN took part in the service for celebrating the eighteenth anniversary of St. George's Church, Hamilton, November 7th.

Diocese of Ontario.

QUITE a large number of the clergy were present at the induction of the new rector for St. Mark's, Deseronto, the Rev. B. N. de Voe Wagner. Bishop Mills preached.

Diocese of Ottawa.

ARCHBISHOP HAMILTON conducted the service for the reopening of St. Stephen's Church, Stafford, November 2d, commencing with a celebration of Holy Communion.—THE Church of All Saints', Douglas, was consecrated on All Saints' Day by the Archbishop. —THE HANDSOME brass lectern, in memory of Dr. James Fletcher, in Holy Trinity, Ottawa East, was dedicated November 7th by the rector, the Rev. F. Squires. The Auxiliary has made arrangements to have continuous intercession put up on St. Andrew's Day in St. John's Church and in the Cathedral, Ottowa.

The Magazines

THE NOVEMBER *Nineteenth Century and After* contains matter of varied interest. There are three articles on the financial condition of affairs in England, an article on French politics, one on the "Defence Problem of Scandinavia," and one on India. There is an adverse paper on the execution of Ferrer, an exceedingly interesting article on "Physical Phenomena of Spiritualism," a paper on "School Masters," and one on "The Virtuosi."

EVIL MEANS weakness. It used to be thought that badness and boldness went together. But the modern science of criminology shows us the criminal as one who is below par, who has injured his will power by wrong choices and bad habits and who is not more manly, but less so, than the good Christian. Goodness means strength. That is a thought to remember for those who want to be strong men and women.—*New Guide.*

The Living Church

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THE ARMOUR OF LIGHT.

FOR THE FIRST SUNDAY IN ADVENT.

THERE has ever been a halo of romance about the warriors of olden days, who, clad in their shining armour, fought with each other on an equal vantage ground, which the soldier of the present day cannot inspire.

As we begin another Christian year, we are called upon to clothe ourselves in the armour of light. The figure of speech is significant. Christ is the Light of the world, hence we are to be clothed with Him, His attributes and His sacraments, and so be fitted to cope with the powers of evil. The ancient armour consisted of several different pieces, and St. Paul, following out the symbolic equipment, gives us six necessary articles. "Take unto you," he says, "the whole armour of God, that ye may be able to stand in the evil day." First we are to be girded about with Truth. The style of dress, the tunic and loose upper garment, required a girdle; so the Christian soldier should be encircled with truth—that truth which has been once for all revealed to us, untainted by any heresy or compromise. Second comes the breast-plate, guarding the heart and lungs, and this is Righteousness: "Holiness without which no man shall see the Lord." This breast-plate can be purchased only by a sincere use of sacramental grace. "The work of righteousness shall be peace, and the effect of righteousness, quietness and assurance forever."

To march rapidly the footgear must be comfortable, hence the apostle bids us to be shod "with the preparation of the gospel of Peace." Then, no matter how rough the road may be, the soldier marches bravely on. "When my foot slipped, Thy mercy, O Lord, held me up." And he has this promise, "He will not suffer thy foot to be moved"; he walks along the way of perfection, in a restful peace, that peace which comes only from a realization of forgiven sins.

Above all else we are bidden to take the shield of Faith, to quench the fiery darts of the wicked. For "Without faith it is impossible to please Him." The arrows of the enemy cannot pierce the shield of a confident faith. "The ungodly have drawn out the sword and have bent their bow; their sword shall go through their own heart; and their bow shall be broken." The Psalmist says, "The Lord is our shield," and again, "Thou hast covered my head in the day of battle."

The head needs a special covering to protect the eyes and the brain, for the seat of the human intellect may be in peril, a sure mark for the enemy. So a strong, shining helmet is provided, the helmet of Salvation: Salvation through Christ, "For there is no other Name whereby we may be saved."

Thus far all the pieces of armour have been defensive; now in his right hand the soldier must carry a weapon of attack, and this is "the sword of the Spirit, which is the Word of God." What a keen blade such a sword is, wherewith to cut down the enemy! "Thy word have I hid in my heart that I might not sin against Thee." The expression "Thy word" occurs thirty or more times in that most devotional of all psalms, the 119th.

We are told that the Captain of our salvation was made perfect through suffering, and His soldiers must follow Him through much tribulation. But they may call to Him, saying, "Lay hand upon the shield and buckler; bring forth the spear, and stop the way against them that persecute me." The soldier, equipped with this invincible armour, is bidden to watch and pray, not only for himself, but for all saints. Thus panoplied, he enters the field of battle, for a war which continues from the font to the grave; but when dying the warrior will see Heaven opening, and be crowned victorious at the end. C. F. L.

ON GOING TO ROME.

EVERY year some priests and laymen of the American and English Churches renounce their spiritual Mother and submit to the Church of Rome. This is not an isolated and unique fact, full of dread significance. Every year some priests and laymen of the Roman Church are received into our communion. So, too, a vastly greater company departs yearly from Rome into separation; whether to be wholly secular, as in France; into the Old Catholic communion, as in Austria and Poland; or to be Protestant, as in Italy; and we also have occasional losses to infidelity and to various forms of Protestantism, even as we make up for them by conversions many times more numerous. Yet it is still true that "going to Rome" has come to be a portentous phenomenon. The Associated Press (urged thereto by the policy of our Roman Catholic neighbors) heralds across the continent the fact of a single conversion; Protestant papers instance it as one of the straws showing which way the wind blows across our fields; the Roman press features it conspicuously; and some pale and nervous Churchmen look at one another dolefully and wonder who will be the next to go.

In view of all this, we propose to consider certain aspects of the case, from two points of view: that of the spectator, and that of the 'vert. And first, as spectator.

Many of us have known the pain occasioned by losing a friend, perhaps a teacher, to the army of the alien; and the more we honored and loved such an one, the sharper was the pain. It *is* a loss, too; the old friendship can never be the same. Changed associations, the denial of all held precious heretofore, the different attitude towards Truth, the conscious breach with the past, all these perforce build up a wall of separation so high that a dead friend seems nearer.

But, outside the range of the merely personal, nothing has changed. Facts of history are beyond the reach of alteration, even though an individual has changed his attitude towards those facts. There is no room among thoughtful and intelligent Christians for blind discipleship which, calling some one man Master upon earth, echoes Ward's *"Credo in Newmannum,"* and follows servilely. Because *A* now affirms what he has heretofore denied, and denies what he has heretofore affirmed, *B*, who loves and honors *A*, is under no compulsion to make a *volte-face* also. When men asked Lord Acton, after 1870 and the Infallibility, whether he was going to leave the Roman Catholic communion, he answered with splendid, if illogical, irony: "Because the Pope has changed his religion is no reason why I should change mine." Illogical, we call it, since in a strict sense the Pope *is* the Roman Catholic communion. But the answer serves our purpose here: because Fr. *X* or Dr. *Y* has changed his religion Romeward, or Professor *Z* his Tübingenward, is no reason, in itself, why we should change ours. Nay, as we look broadly at the records of those who have made such changes, we are more than ever persuaded that we shall serve God and secure our own salvation best by fidelity to the task God has given us, in the vineyard where He has placed us. We do not now refer to the tragically long list of men who fled ecclesiastical censures on moral grounds or wanted only to be secularized respectably, and took the road to Rome as best accomplishing that end. But take "the noblest Roman of them all," Newman, and ask where he did most for God's glory: in St. Mary's, Oxford, or in those long years of comparative obscurity, when Manning's bitterness made him realize that he had not attained to unity by submission to Rome. What great work did Rivington do after his change? Why does Maturin describe himself on the title page of his books, as "Sometime of Cowley St. John"? Where is the eloquence of Henry Adams? What has sent Forbes and Clapp and Lloyd and Haslam and plenty of others back in penitence to the Mother they deserted? Why did Ffoulkes testify solemnly, "If I had to die for it, I could not possibly subscribe to the idea that the sacraments to which I am admitted week after week in the Roman communion —Confession and the Holy Eucharist—confer any graces essentially different from what I used to derive from those same sacraments in the Church of England. What people say of those generally who have become Roman Catholics is that they have deteriorated generally, rather than that they have advanced"?

It is idle to dismiss such witnesses as unimportant: they are at least a sufficient counter-weight to the perfervid enthusiasm of certain others who picture Rome as a veritable Vision of Peace. So the spectator sighs a little at the breaking of old ties, rejoices that God is in all and over all, thanks Him for the blessed liberty wherewith Christ hath made us free, and goes on his way, "the Way the Fathers trod," fearing neither the appeal to history, nor critical studies, nor scientific advance, nor modern progress, but "rejoicing in the Truth." "You Protestants make such a fetich of Truth," a good Roman said once to Bishop Potter, who answered: "Well, I am not much of a Protestant; but so far as that goes, Yes!"

LET US LOOK at the same matter now from another angle, that of the one who has gone to Rome. We are considering only those cases of good men who have acted conscientiously, and of whose sincerity there is no question. But how easy it is to discern a group of common characteristics among them! This first: The enchantment of distance. To such men, it is always the other side of the wall where the fairest flowers blossom: across the river is fairyland: the pot of gold is only at the rainbow's foot. Close by are weeds, and pests, and plagues, and unloveliness: the defects stand out plain to see. If only we were over there, how delightful! With one of them, censorious criticism of his own spiritual home, and all appertaining to it, becomes a veritable passion. He rails at his Bishop. His brethren are "no theologians," or even heretics. The whole Church is going to destruction whenever General Convention makes a mistake. He is not concerned so much with correcting faults as with exposing them—one had almost said, gloating over them. Withal, he assumes that the ideal Church, without spot or wrinkle or any such thing, must exist on earth; and every time a fresh blemish is discovered in the Church of the English-speaking races, he inclines the more to conclude that the papal communion is that ideal. Well, we have no pleasure in that sort of controversy which finds its chief weapons in the mud-bank; but this hallucination requires, for its banishment, only to see things as they are to-day. In many things we offend all; Anglican, Roman, Oriental, all are in constant need of reformation, and will be, so long as Christ's Church is militant here on earth. But if it comes to a parallel between the Pope's communion and our own to-day, we need not shrink for fear of our Mother's honor.

Admit that some of our clergy teach grievous error, unreproved by those set over them in the Lord. Is that as scandalous as to tolerate two distinct systems of religious teaching and practice, one for the ignorant and one for the cultured? Yet who has travelled in Italy or Spain without recognizing two such systems in the Latin communion? Besides, our "Liberals" declare openly their position; it is not something to be concealed in the pulpit, and avowed only *sub rosa*, with the apology that "there's no harm telling fairy-tales to children."

We have schools of thought; parties, if you please. But is Rome free from such cleavages? Ultramontane and Gallican are words whose significance is not yet forgotten; maximizers and minimizers still oppose one another as to what Infallibility means; and, to instance no other, the gulf between the Jesuits and their adversaries is far wider than any that there may be between Fond du Lac and Virginia. Are Archbishop Ireland and Archbishop Farley in perfect accord? Is Bishop Bonomelli *persona grata* to Cardinal Merry del Val?

Some two years ago THE LIVING CHURCH published certain editorial letters from Italy showing what serious inroads were being made by unbelief among the Italian clergy. The Roman press in America treated those letters with marked indignation and energetically denied the truth of the allegations. Only a few months later the infallible Pope, in his encyclical against Modernism, stated the case as being very much more serious than we had presented it. The inroads which unbelief had made, according to the Pope, far exceeded what we had discovered. Are there no parties, no differences among Romans? The Pope himself answers.

Our discipline is relaxed, unhappily: but where among us does that relaxed discipline tell so fearfully against Christianity as the state of clerical morals, say, in Yucatan? Witness the newest book of travel and exploration in that region. At least we depose our priests if, unhappily, they fall into immorality. Many of our people are not well instructed in the Faith; but this, at least, can be said, our Church authorities have never set themselves deliberately in opposition to popular education. Some of the sacraments are neglected, perhaps; but the written word of God, in a tongue understood of the people, is not kept back from the faithful, and in frequency of receiving Holy Communion, and in pastoral influence looking to that end, our people probably do better at least than do Romans; witness recent papal utterances again. Catholic-minded clergy and laity have to suffer somewhat, in places, for their belief; but we have repented a great while ago of actual persecution, such as the Church of Rome still maintains to be lawful. And so we could

extend the list indefinitely, but forbear, returning to the mental attitude of the pervert.

Increasingly dissatisfied and censorious, he never turns to history, but broods over some *a priori* theory, like the necessity of a visible, local Center of Unity. That Holy Scripture says nothing about it, that the early Church knew nothing of it, means naught to him. If he were founding a Church, it should have one supreme Head; *ergo,* the Christian Church must have such a Head. The Bishop of Rome alone claims to be Head: what matters it that for the last nine centuries that very claim has made Rome the veritable Center of Disunity, and the Roman Pontiff the Arch-schismatic? Let us to Rome at once, submissively.

The layman who has reached this point has no special reason for delay. But the priest, conscious of his priesthood and of the Divine blessings that have accompanied his exercise of it, is in a different position. What has he to do? He can retire to lay communion, on the ground that he is no longer allowed by the new authority under which he is placing himself to exercise his ministry. But this is to impugn, at the outset, the wisdom of that authority, and, *a fortiori,* its infallibility. Suppose he acquiesces, allows himself to undergo the blasphemous sacrilege of rebaptism, reconfirmation, reordination: what does this involve? It is not competent for him to say that he is passive in all this, and that the responsibility rests upon those who are active agents. He is not passive, he coöperates; and if, believing in his own orders, he allows it, he is unspeakably guilty; while, if he deny his orders, it is not much less than the sin against the Holy Ghost that he commits, since he turns all the best works of his life hitherto into mockery and falsehood, declares that every sacerdotal act he has performed was a lie, and denies the witness of God in his own heart and in the lives of those to whom he has ministered.

By way of compensation, what has he? Surely not peace, in a day when the whole fabric of papalism rocks with the struggles of mediævalism against modernism. Nor hope for the future, when the darkest obscurantism of Pius IX. and the syllabus are the boasted policy of the Vatican. Nor freedom, when "the sacrifice of the intellect" is continually demanded, and base espionage listens at keyholes and reads private letters to gain matter for deletion. He has the Nicene Creed, which he had before; but now he is compelled to subscribe in addition to a new symbol, and so to undergo the anathema of an Ecumenical Council. If he appeals to the Bible as the Rule of Faith, he finds himself bound, by the Pope's recent utterance, to a theory of Biblical interpretation as inconsistent with patristic tradition as with Christian scholarship of to-day. If he strives to comfort himself with the thought of Rome's majestic unchangeableness, he must remember that all the horrors and follies of bygone pontiffs, from Boniface's *Unam Sanctam,* with its claim of universal sovereignty over all mankind, to Gregory's *Te Deum* over the massacre of St. Bartholomew, and Pius's declaration of war on human liberty, are fastened to him now as part of his new inheritance of "unchangeableness." He is seeking an *alma mater;* and he sees a holy priest, indubitably loyal to the Roman Church, and dying with the last rites at the hands of a Roman ecclesiastic, denied Christian burial by the malice that clothes itself with cursing as with a garment. He wants to serve his fellow-man; but he discovers that he is now subject to a despotism which, in France and Italy at least, make it impossible for a man to be "a good Catholic" and a good citizen at the same time. He yearns for a haven of refuge: but lo! the flight from Rome far exceeds the tide toward Rome.

What wonder if sometimes such an one lapses, and that speedily, into infidelity? He has committed a supreme act of private judgment, hoping to escape thereafter from responsibility; but Nemesis overtakes him. He may settle down humbly to do work assigned him in some quiet corner; and one knows a few such. But it is more probable that he will be exploited for a little while, and then, unless he sets himself to be a snare for the capture of his old associates, find himself out of harmony with all about him, "feeling like a man who has beaten his mother," as one such wrote of himself. Happy, then, if, like so many others, he learns the full meaning of the text, "In returning and rest shall ye be saved." His old friends, whom he has renounced, still pray for him, still love him; he is still their Mother's son, though he anathematize them and all they hold dear. And when he does return, the door is wide open for his abundant reëntrance.

ADVENT

"O Thou, who hast compared Thy Second Coming to that of a Bridegroom at midnight; Let this cry, Behold, the Bridegroom cometh, be constantly sounded in our ears, that we may be ready with oil in our lamps to go forth and meet Him; and save us" (Old Collect).

Lo! Then shall the Sign of the Son of Man appear
To the nations near and far,
Will it be that first fair Sign of His coming here,
His glorious guiding Star?

Oh, sterner, tenderer Token of quenchless Love,
Shall the Cross of the Man Divine
Flash forth from the golden heights of heaven above
Its mystical Advent Sign?

Be it Star or Cross, or radiance yet unknown;
That Sign of the coming King
Shall shine on each soul of man, as for him alone
In wondrous awakening,

Till the midnight silence break into sudden song
Of voices sublimely sweet,
Rejoicing with joy of those who have listened long
For sound of the Bridegroom's Feet;

Rejoicing with joy of those who have won at last
The crown of a life-desire,
And have kept undimmed through the darkness forever past
The flame of Love's Altar fire.

Lo! Then shall the Sign of the Son of Man appear.
Keep vigil, and humbly pray,
For behold, the hour of the Son of God draws near—
Will it be, O Lord, to-day?

G. W.

THE LIVING CHURCH and its readers are bereaved in the death of the Rev. Herbert H. Jeaffreson, who has so acceptably filled the difficult position of European correspondent for two years past. Mr. Jeaffreson's serious illness and partial recovery have already been chronicled, and the news of his passing to rest is printed in this issue.

It was the pleasure of the editor of THE LIVING CHURCH to make the acquaintance of Mr. Jeaffreson and his hospitable wife at their delightful villa at Fiesole, on the hill-side overlooking Florence, Italy, something more than two years ago. And it was evident from the first that Mr. Jeaffreson was a remarkable man, such as one seldom meets. He was a devout Catholic and thoroughgoing Anglican, who had resided in Italy and had learned to appreciate the Italian point of view in religious movements. With that combination of qualities, plus a sympathetic mind and an exceptionally well trained intellect, he was such a force in the midst of Italian thought and thinkers as perhaps no other Anglican has been, since, unhappily, the Churches of Italy and England drifted apart. His home was a sort of haven of intellectual rest for Englishmen and Italians as well. He was so sympathetic that the so-called Modernists of Italy were brought more and more into touch with him, and he never betrayed their confidence. He knew from the inside the things that were transpiring in the inner circles of the Roman communion, and he was simply astounded that there were Anglican Catholic priests who would deliberately forsake the conditions they knew for others they knew nothing of and seemed not to wish to know of, but which were intensely real and fraught with tremendous significance.

In writing his illuminative letters for THE LIVING CHURCH he was frequently cautious lest he should betray a confidence; for he was not writing from hearsay but from close personal knowledge of and, frequently, acquaintance with, the men who were making history. A careless slip in quoting any of these might easily have led to their undoing, for spies of the Vatican were relentlessly pursuing them. He made no such slips; but though he seldom cited authorities for the statements he made, they were authoritative. No other periodical probably, in America or in England, had quite such authentic and first-hand in-

formation as to what was transpiring in the papal capital as did THE LIVING CHURCH, and nowhere was there more careful balancing of judgment, with due recognition of what might be and should be said for parties on both sides. From a literary and historical point of view his loss is irreparable, for probably not another Anglican Churchman in Europe can write from his position of personal insight. Yet it is his sweet humility and his lovableness that have shone out through a delightful personal correspondence, as in his published letters and in the magazine articles from his pen that have occasionally appeared in the English reviews, that one thinks of most in penning these words.

To the widow and those others whom Mr. Jeaffreson has left behind, we express the heartfelt sympathy of THE LIVING CHURCH and of all those in America who have been attracted to him; and for his own pure soul we pray the blessing of a loving Father, who has gathered it into His keeping.

NEXT week we shall begin the publication of a series of three conferences to the clergy, by the Bishop of Vermont, on the Priestly, the Prophetic, and the Kingly Functions of the Christian Ministry, which, we trust, will be found suggestive for Advent reading.

ANSWERS TO CORRESPONDENTS.

H. M. K.—The English churches are supported chiefly by ancient endowments, taking the form of tithes upon the products of land. The proof that they are not supported by the government is the same as the proof that American churches are not; that is, no appropriations for the purpose appear upon the Budget or other revenue bills introduced into Parliament.—(2) We cannot give the relative strength of religious bodies in England. Churchmen are much the largest body, but perhaps not a majority of the whole population.

F. H. D.—(1) We should not term a sung evensong with neither copes nor incense a "Solemn Evensong." It might be called a "Festal Evensong" if so desired, but such terms have little descriptive value.—(2) (3) The terms High Mass and Solemn Mass both imply an especially dignified celebration with three participating ministers and with the use of incense. The two adjectives are used interchangeably.—(4) Any food or drink before receiving the sacrament breaks the fast.—(5) (6) We are not informed.—(7) We are uncertain what is the force of the term "sub-deacon" as used in the North Dakota report.

RECTOR.—(1) At a marriage, custom and reverence suggest that the congregation should stand from the time of the entrance of the bridal party to the conclusion of the service.—(2) Roman congregations are frequently seated at times when that attitude would seem very irreverent to Anglicans; *e.g.*, during much of the Holy Eucharist. Such precedent should not be followed among us.

CONFIRMATION AS PRE-REQUISITE TO HOLY COMMUNION.

WHAT does the rubric mean which requires that only persons confirmed and those "ready and desirous to be confirmed" may be admitted to Holy Communion? We are compelled, says the (London) *Guardian*, to say that we cannot believe in the non-natural interpretation which has commended itself to some. We cannot think that it is reasonable to argue that by it "those whom we may call confirmable persons were given the right to receive the Communion as well as confirmed persons" if by those words is meant that the revisers of the Prayer Book intended to admit not only those who were "ready and desirous," but those who were neither the one nor the other. The fact is that, in order to advance such a view, to pass by "the literal and grammatical sense" and affix a sense which is obviously "non-natural," a method of reasoning is necessary which our forefathers would have called, rightly or wrongly, "Jesuitical." And—what is, perhaps, more to the point—we are in no doubt as to the historical force of the rubric. Before the Savoy Conference it is admitted that the Church of England required Confirmation as preliminary to Communion. She was asked to abandon this condition. She answered by a very plain and explicit rubric, in which concession was made to those who were "ready and desirous to be confirmed." The most surprising part of the recent discussion, to our mind, is that no one seems to have mentioned the obvious historical meaning of this. For some seventeen years practically no confirmations had taken place in England. There were many who were "ready and desirous to be confirmed," but it would take, and it did take, a considerable time to confirm them. It was for their sake, and for their sake only, as the history of the time plainly shows, that the concession was made. There was no abandonment of principle, but an authorized relaxation of practice.

BLUE MONDAY MUSINGS.

I FIND many letters piled up on my desk, the accumulations of the summer, waiting for answers in this column. Let me clear some of them away, first expressing my gratitude for the many kind words addressed by those who have found their own feelings here expressed, or at any rate have discovered something they like. Not even an editorial writer, conscious at once of obscurity and anonymity, is beyond reach of such friendliness. Indeed, I think we are all of us the better for an occasional pat on the shoulder. You know that in India an extra man is hired with each gang of workmen, as a sort of professional encourager. "You're doing well," he shouts; "Splendid, that last effort! I never saw such heroes." And he earns his wages, for the men work harder and better in consequence of his praise. (Wouldn't it be a good thing if every parish had such an official, to counteract a little the "carpers, carping with their carps"?)

Many people write to ask more about John Mason Neale. Most of his books are out of print to-day, but can be obtained second-hand through Messrs. B. F. Stevens & Brown, 4 Trafalgar Square, London. The S. P. C. K. is reprinting many of his admirable stories. Mrs. Eleanor A. Towle wrote a life of him, published three years ago by Longmans. It is altogether unsatisfactory, so far as enthusiastic appreciation and sympathy go; but it gives many valuable facts, and the bibliography at the end, though astonishingly imperfect, is the best yet in print. I hear talk of a new life to be written with more intelligent understanding of the subject. Till that comes, the other must serve.

Some one sends me a clipping from a western paper, and asks for comment:

"PRESBYTERIAN.

"Preaching at 10:30 A. M., by Rev. K——, who is well known to our people. Rev. F—— of the Episcopal of P—— will preach at the evening service at 8. May the people encourage him by their presence."

"Rev. F——" is a lay reader doing summer work while studying for orders. It would be unfair to blame him for the advertisement, doubtless; the ordinary newspaper reporter is rather hazy in his ideas of the ministry, and supposes that whoever conducts public worship ought to be described as "Rev," irrespective of his actual status. I remember being greeted in all good faith as "Bishop," when I was a nineteen-year-old junior, because I had a Prayer Book in my hand at a mission service on a village green. They used to tell a story at the G. T. S. of some dreamy student who said Matins in a Long Island country church, arrayed in full Eucharistic vestments, because they were laid out and he knew he must put on something over his cassock! At the same time it is a dangerous thing to foster pseudo-clericalism, or premature assumptions. I doubt if Mr. F—— had a lay-preacher's license; and I am frank, too, to add that the holding of our services in Protestant edifices, however gracious is the Christian courtesy that offers them for such use, seems to many of us highly inexpedient. It leads to all kinds of misunderstandings and confusions on the part of the public; and it either hinders the officiant from delivering his full message for fear of hurting the susceptibilities of his hosts, or else exposes him to reproach for having failed to show due consideration. *E.g.*, fancy telling neglectful parents of their duty to bring their babies to the font, at a service held in a Baptist chapel! Where such buildings are habitually rented for public meetings of various sorts, and the priest or missionary pays for the use, the case is different. So, too, the question of accepting an invitation to preach to a Protestant congregation, at a time not conflicting with the public worship of the Church, is to be decided on other lines. I have often gone, in answer to such requests, with the explicit understanding that I was to deliver an unmutilated message, unconfined by the limits of the vague residuum called "Our Common Christianity"; and I never knew harm to come. But pretending to think that divisions among Christians are right and normal, and that our Lord is indeed the Author of schism, can only hinder the day of eventual Reunion.

AN ARCHDEACON sends me an account of "the most unique religious service ever held in Rochester." Some worthy Methodist minister gathered a hundred left-handed persons together, and, after preaching from Judges 3:21, organized a fraternity

called "The Knights and Ladies of Ehud." At the close, all the congregation shook left hands with the preacher and with one another! Isn't that precious? Now let him preach about Elisha to a bald-headed congregation, and he may really claim to have advanced the cause of pure religion and undefiled! It is no wonder that people turn away revolted from such fatuous irreverence.

A PRIEST from Arkansas has had a request, on the part of an unhappy woman perverted to Eddyism, that "her membership be cancelled." He replied, very properly: "Neither you nor I can destroy the fact of your membership in the Church, which will continue through life and eternity. The relations with God, established in the Sacraments of Baptism, Confirmation, and Holy Communion are not transitory, and are subject neither to repudiation nor nullification." Of course it is possible for one to renounce his Heavenly Father and his Mother the Church, and so to be cut off from the Communion of the Faithful, by his own act, or by a sentence of excommunication: but the fact remains. It was as hopeless for Julian the Apostate to try to wash away his baptism by the bloody bath of the *Taurobolium* as for this poor Eddyite, deluded by science falsely so called, to strive against the bonds which made her Christ's soldier and servant forever—even if a rebel soldier, an unfaithful servant.

SPEAKING of Eddyism and Julian the Apostate, this is a good place to speak of an extraordinary and amusing recrudescence in France, that land where even atheism must garb itself hieratically. Twenty years ago, a French librarian of Orleans discovered among the archives a charter written early in the eleventh century by one Etienne, a Gnostic leader of that time, who later was burned at the stake. Moved by his study of this document, M. Doinel proclaimed himself Gnostic Bishop of Montségur, declaring that our Lord had personally come to consecrate him; organized a holy synod, and was in time adorned by that body with the title of Patriarch, with a purple ribbon, a large amethyst ring, and a *Tau* pectoral cross. The present organization reckons eight "bishops," and has a congregation in Paris of several hundred. It is difficult to write seriously of a society which, after such a beginning, professes to have maintained an unbroken tradition of esoteric doctrine from the time of St. John the Divine, "opposing to the Petrine tradition the Johannite tradition," as "Synesius, Patriarch of the Gnostic Church of France," puts it. But one notes without surprise that now, at last, "the great Synthesis" is to come, embracing all that is good in other religions. "For ritual, we would wish something as graceful and rhythmic as the Pan-Athenaics of Greece, as luminous as the ceremonies of a Russian church, as grave as a Protestant sermon, as fraternal as the banquets of the first Christian centuries. For a temple, we would have something as aspiring as a Gothic Cathedral, as dazzling as a mosque, as immense as an Egyptian hypogee, as hospitable as an Indian pagoda. For priests, we would have men who are at once great servants, great thinkers, and great saints." And so forth, and so forth. It is all ludicrously familiar, tragically futile. Meanwhile, the eternally youthful Church of Christ proclaims an unchanging Evangel of life and immortality; and for every deluded dreamer who runs after Gnosticism or Eddyism or any other folly, a thousand heathen turn from darkness to the only Light of the World.

COULD ANYTHING express the fundamental sadness of agnosticism better than this poignant sonnet of William Dean Howells?

THE BEWILDERED GUEST.

I was not asked if I should like to come,
I have not seen my host here since I came,
Or had a word of welcome in his name.
Some say that we shall never see him, and some
That we shall see him elsewhere, and then know
Why we were bid. How long I am to stay
I have not the least notion. None, they say,
Was ever told when he should come or go,
But every now and then there bursts upon
The song and mirth a lamentable noise,
A sound of shrieks and sobs, that strikes our joys
Dumb in our hearts; and then some one is gone.
They say we will meet him. None knows where or when,
We know we shall not meet him here again.

And yet it is still the fashion to talk of "pagan joy of living" as opposed to "Christian gloom"!

PRESBYTER IGNOTUS.

DEATH OF REV. HERBERT H. JEAFFRESON

European Correspondent of The Living Church Passes to His Rest

NEW ENGLISH THEOLOGICAL COLLEGE OPENED

More About the Jubilee of the Universities' Mission to Central Africa

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau
London, November 9, 1909

IT appears not to have been God's will that the Rev. Herbert H. Jeaffreson, your correspondent at Fiesole, should remain longer with us here on earth. Last Friday week, October 29th, he passed away suddenly at Viareggio, where he had been removed for change of air. Mr. Jeaffreson, who was 61 years of age, was a Cambridge M.A., and was ordained deacon in 1872 and priest in 1874. During eighteen years of his ministry in England he was one of the assistant clergy of St. Augustine's, Kilburn, where it was regarded by all as a distinct loss to the parish when he went away to reside in Italy. He remained to the last on terms of affectionate friendship with the "old vicar," as some of the older ones at St. Augustine's still fondly speak of Rev. Mr. Kirkpatrick, now no longer the actual vicar. He possessed much lovableness and charm of character, while combining in an unusual degree priestly and literary qualities. In various departments of literature he was quite an accomplished scholar, and we all know, as readers of THE LIVING CHURCH, that he was a fine writer. His literary output comprised, besides his various artices in the *Church Quarterly Review*, a book on the Holy Eucharist, and his better known *Divine Unity and Trinity*, and it is understood that he has left in manuscript a work on the Communion of Saints. The current number of Murray's *Central Italy* was edited by him. After going to Fiesole to reside, he was, until within a few years ago, private chaplain to Lady Crawford, and for some years past he has been chaplain to the Right Rev. Dr. Collins, Bishop in charge of English congregations in Southern Europe. May he rest in peace!

I notice in the newspapers the following announcement under "Deaths":

"Waggett.—On November 2d, All Souls' Day, at 'Perivate,' Bournemouth, John Waggett, M.D., F.R.C.S., in his 91st year. Funeral at St. Stephen's Church, Bournemouth, at 2:30, Saturday, November 6th."

This must be, I think, Father Waggett's father. He had practised in Kensington, and retired from active professional life about 25 years ago. He obtained his M.D. degree of the University of Edinburgh so long back as 1842. In 1855 he wrote a report on cholera at the request of the government, and five years later he was elected a Fellow of the Royal College of Surgeons for "professional attainments." *R. I. P.*

NEW THEOLOGICAL COLLEGE OPENED.

It may be remembered by my readers that three years ago the buildings of Cheshunt College at Cheshunt, in Hertfordshire, an institution belonging to the Congregationalists and then removed to Cambridge, were secured to the Church, mainly through the action and munificence of the vicar of Cheshunt (Canon Fox Lambert), and by the guarantee given by the Bishops of London, Southwark, and St. Albans, with the intention of establishing thereat a new Theological College for the "London dioceses," as those ruled over by the three Bishops just named are called in colloquial phrase. In passing, it may be well to recall the early associations of the original portion of these buildings at Cheshunt, and I therefore give an excerpt from an article on the new college appearing in the current number of Messrs. Mowbray's parish magazine, *The Sign:*

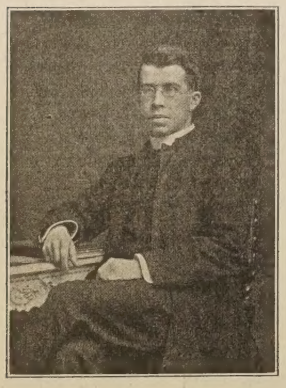
"The original establishment was opened in 1792 for students attached to the sect known as the Countess of Huntingdon's Connexion, who moved to Cheshunt from their first residence at Trevecca, in South Wales. The founder, Selina, Countess of Huntingdon, had fallen under the influence of Whitefield, and, though her faith was shadowed by the gloomy Calvinism which sets such narrow limits to the love of God, she was a witness of piety and morality in an evil age, and spent her money freely for the cause she had at heart. But she was self-willed and dictatorial, with the unwillingness to submit to authority which has started many a schism. She gave her own name to the sect she founded, though, in the early days of the College, many of the students took Orders in the Church of England."

These buildings were subsequently enlarged some forty

years ago and passed into the hands of the Congregationalists, and were vacated by them in 1905.

Bishop's College, Cheshunt, as this new Theological College will henceforth be known, was formally opened and dedicated on Wednesday, October 27th, by the Bishops of London and St. Albans. The Bishop of Southwark, who has sailed for India, was represented on this occasion by one of his two Bishops Suffragan, the Bishop of Kingston-on-Thames. A sermon was preached in the parish church by the Bishop of St. Albans. At a meeting held in the College hall, at which the Marquis of Salisbury presided, the Bishop of London said he regretted extremely that when he himself had taken his B.A. and honors he did not go to a Theological College. He was absolutely certain that the mere possession of a degree was not enough by itself to fit a man for the service of the Church as a priest. He had "hounded" hundreds of young men from Oxford House to a Theological College, and they had afterwards expressed deep gratitude. They wanted more men of spiritual power. He believed that they had been guided to the ideal man as principal of the college. They had also an admirable vice-principal, and just the right sort of resident tutors. Cuddesdon showed its good will on this occasion by sending a deputation, and telegrams expressive of the same feeling were received from five of the other colleges, Ely, and Lichfield.

The principal of Bishops' College, Cheshunt, is the Rev. F. C. N. Hicks, tutor at Keble College, Oxford, while the vice-principal is the Rev. S. C. Gayford, vice-principal of Cuddesdon College. The former young priest has been for some years one of the potent intellectual and spiritual forces among undergraduates at Oxford. His principal colleague now at Cheshunt had a distinguished scholarly career at Oxford, and he is the author of the volume on the *Future Life* in the series of Oxford Church Text Books. The college provides accommodation for forty students, and has begun its inaugural term with a nucleus of six men. It is intended for graduates of the two ancient universities, and for associates of King's College, London. The charges are £120 *per annum*.



REV. F. C. N. HICKS.

FURTHER UNIVERSITIES MISSION FESTIVITIES.

The jubilee of the Universities mission to Central Africa was further commemorated at Oxford in the week beginning October 24th with an offering of the Holy Eucharist, on St. Simon and St. Jude's Day, at all the college chapels (All Souls' alone excepted!), and with a High Mass at the Church of St. Barnabas, where there was a large proportion of men among the throng of worshippers. At noon the same day there was a special sermon preached on behalf of the mission before the University at the Church of St. Mary the Virgin by the new Archdeacon of Warwick (Canon J. H. F. Peile). Then in the afternoon there was a meeting held in the Sheldonian Theatre and addressed by the Vice-Chancellor of Oxford University (Dr. Warren, President of Magdalen College), the new Master of Selwyn College, Cambridge (the Rev. Dr. Murray), and Lord Hugh Cecil. And this was followed by an evening meeting in the great room of the Examination Schools, at which Canon Dale of Zanzibar and the Bishop of Glasgow were among the speakers. Lord Hugh Cecil's speech is said to have been a splendid appeal, in which occurred such notable phrases as that "the Church is not a Court chaplain of the Empire," but rather the Empire is to the Church as the forerunner, and the Church is that "the latchet of whose shoes it is unworthy to unloose."

ANNUAL MEETING, SOCIETY OF THE CATECHISM.

The annual public meeting of the Society of the Catechism was held at the Church House, Westminster, last Wednesday evening, the Rev. Canon Brooke (vicar of St. John's the Divine, Kennington) presiding. The annual report states that the society is making steady progress, and that considerable development has already begun in the way of the formation of local associations, and this would involve a revision of the society's constitution. The chairman again wished it to be understood that the society had no feeling of antagonism to any other system of religious instruction, and they very much deprecated that there should be any idea that it was in any sense of the word a party society. The Bishop of Stepney and Mrs. Creighton were other speakers.

DEAN OF CANTERBURY AGAINST PRAYER BOOK REVISION.

The Dean of Canterbury has addressed a letter to the Dean of Windsor as Prolocutor of the Lower House of the Convention of Canterbury asking that he may be excused from further service on the committee for "revising" the Prayer Book. The action of the Lower House last session in acknowledging the lawfulness of the Eucharistic vestments seems to him to have destroyed "the only basis on which the work of the committee could lead to a satisfactory result." It has, moreover, become doubtful to him how far any revision at all is at present either practicable or desirable. In this Catholic Churchmen will cordially welcome him to their side. The moral effect of the Dean's withdrawal from the committee is likely to be severely felt by those who are pressing on this mischievous scheme of Latitudinarianizing the Prayer Book under the euphemistic designation of revision.

ELOQUENT SPEECH OF CANON KNOX LITTLE.

Nowadays a speech from Canon Knox Little is rather a rare treat to many of us, but such was my privilege one evening last week at an E. C. U. meeting down in Somerset. Although this distinguished son of the Church is now getting well on into old age, yet when he warms to his subject he still bursts forth quite in his old-time characteristic manner, in impassioned utterance and magic eloquence. In speaking on the subject of Prayer Book Revision, he deemed it most inopportune to make any alterations in the Prayer Book at the present time. There were "sinister indications" all around us which would make it perilous to touch the book. To alter the Prayer Book at the present time would be to "alter the *status*" of the English Church. The business of the Church was to teach the man in the street, not *vice versa*. The attack on the Athanasian Creed —one of the Creeds of the Church—was, in the language of Dr. Liddon, "immodest and grotesque." There never was a time when we needed the Creed more. To try to get rid of it, said Canon Knox Little, was "a miserable effort." In his opinion—and it is perfectly true—there never was a body more unfit to alter the Prayer Book than the present Houses of Convocation.

THE EVANGELICALS AND CHURCH PROMOTION.

With reference to the nomination of Bishops by the Crown, a radical member of the House of Commons has asked the Prime Minister whether his attention has been called to the dissatisfaction felt by the numerous Evangelicals owing to the alleged small share of "promotion" granted to clergy belonging to their school and party in the Church. In reply Mr. Asquith said he did not consider that this allegation was well founded. For his own part, in making recommendations to the king for the higher positions in the Church, he felt it his primary duty to select men who, in his judgment, were best fitted to satisfy the particular requirements of the vacant offices, irrespective of ecclesiastical parties, provided always that he was assured of their loyalty to the doctrines of the Church.

MISCELLANEOUS ITEMS OF NEWS.

A great public meeting was held at the Guild hall in Cambridge last week, to protest against any alteration of the rubric which directs the use of the Athanasian Creed. Lord Halifax presided, and Canon Newbolt and Canon Rhodes Bristow also addressed the meeting. On the motion of the mayor of Cambridge, a resolution was carried pledging those present to resist any proposals for the alteration of the public use of the Athanasian Creed. I may refer to this meeting later.

The Rev. W. Scott, vicar of Cowley St. John, Oxford, the parish in which is situated the Central Mission House and Conventual Church of the Society of St. John the Evangelist, has been offered by the Keble College trustees, and has accepted, the cure of souls at St. Mary Magdalene's, Paddington. He was ordained in 1879 with a title to this London Church, and remained there until he went to Oxford twenty-five years ago. Under his vicariate at Cowley St. John the Church of St. Mary and St. John has become one of the large important Catholic centers in Oxford.

An anonymous offer of £1,000 has been made towards the proposal for the creation of a separate diocese for Buckinghamshire, which is now attached to the diocese of Oxford.

The Bishop of Norwich's resignation will take place on January 1st.

J. G. HALL.

LAYMEN IN CONFERENCE IN NEW YORK

Seabury Society Holds its Annual Meeting

WASHINGTON IRVING ANNIVERSARY TO BE OBSERVED NEXT SUNDAY

Large Problems Discussed in the Year Book of St. George's

OTHER CHURCH NEWS OF THE METROPOLIS

Branch Office of The Living Church
416 Lafayette St.
New York, November 23, 1909

FORTY-FOUR laymen, practically all of them active workers, and about a dozen clergy, attended the annual meeting of the Seabury Society of New York, held on November 18th. During the year the society and the Church Laymen's Union, the federation in which are included the Laymen's Leagues of Pittsburgh, Buffalo, Louisville, and Seabury Societies of several cities, coöperated. For both society and union the year was the largest yet in number of people reached, amount of work done, and in financial income, the latter being more than twice the amount received the year before. It was a better year also in that its aims were far better understood, so that the number of friends was much increased.

The society helped the Archdeacon of New York to establish two new missions during the year. Its school to train laymen had eighteen pupils, all men, and while not established to do so, has already sent three able men to study for Holy Orders. The summer conference held at Cambridge was the largest of five so far held. So large has it grown, indeed, that a committee more representative of New England, New York, Pennsylvania, and New Jersey than a local New York diocesan society can ever be, has been named to have charge of it. Members of the committee include Prof. Rhinelander, the Rev. Dr. Samuel Hart, the Rev. Dr. J. G. H. Barry, Prof. Colladay, the Rev. Philip Cook, and representative Church women in most principal cities as auxiliary to them.

The Seabury Society is represented upon a laymen's council recently formed by Bishop Greer, along with the Church Club of New York, the Brotherhood of St. Andrew, and two federations of men's parish clubs. The Bishop has recently asked the society to assist in diocesan missions outside of the city as it has already done within the city, doing so of course under direction of the Bishop and the Archdeacons. The society maintains a speakers' bureau, and will undertake to help diocesan missions by giving information of their needs. To supplement the bureau, it has provided a "Men and Missions" series, covering the record of New York in recent years in gifts to missions, furnishing men as candidates for Holy Orders and for Sunday school and social service work.

A call is soon to be issued for a Church Laymen's Missionary Conference in Pittsburgh, February 25-27, 1910, held upon invitation of the Bishop of Pittsburgh and the Laymen's Missionary League of that city, and after consultation with many Bishops and other clergy and leading laymen. Engaged in the New York work, and helping as they are able to do in the national work, are now thirty-six volunteer laymen. The income last year was $4,664, and givers of it include some of the wise and careful givers of New York. It was announced at the meeting that a second New York Laymen's Missionary Conference has already been arranged for, Bishop Greer promising to attend and give his greetings as last year.

WASHINGTON IRVING TO BE COMMEMORATED.

On Advent Sunday, November 28th, in Christ Church, Tarrytown, N. Y., there will take place a most interesting service. Just fifty years before one of the most brilliant writers this country has had passed away. He had been connected with Christ Church from its inception and had served as a vestryman and then as warden. The funeral of Irving took place in this Church on Thursday, December 1, 1859, and this year his death will be commemorated by a service on the eve of the day of the week he died on, Monday, November 28th. The rector of the parish, the Rev. Henry T. Scudder, has invited the clergy of the neighboring parishes to be present; and has extended a cordial invitation to all interested in the position Irving occupied as a man and a writer to attend the service. An historical address will be given by Dr. Hamilton W. Mabie, the well known writer, who was brought up in Christ Church, and who has always taken a great interest in all pertaining to its welfare.

Of the clergy present at the funeral service only two are still alive, Rev. J. S. Spencer, D.D., *rector emeritus* of the parish, and Rev. Franklin Babbitt of Grace Church, Nyack, N. Y. At that time both of these clergymen were assistants to the then rector, the Rev. William Creighton, D.D. Hardly a Sunday passes without quite a number of strangers visiting the church, to see where Washington Irving worshipped and to look at his pew and such other memorials of him as are there preserved. By the chancel rests the pew, with a tablet to his memory having on it small granite shafts from the home of his family in Scotland.

Members of the Irving family will be present at the service to represent his relatives, who still occupy his home at Sunnyside.

ST. GEORGE'S YEAR BOOK.

The year book of St. George's Church, Stuyvesant Square, is eagerly looked for every autumn. That for 1909 has just made its appearance. "Two problems," says the rector, the Rev. Hugh Birckhead, "confront the Church to-day. The first of these is whether the Church is to have a part in the solution of the national problem of democracy. Those who have the eye to see must bear witness to the fact that great forces are at work in our land to bring about social reformation. Questions of individual liberty, the restriction of corporations, and the correction of the political machinery are all being vigorously mooted, and every intelligent man who reads his daily paper must realize in what is thus brought to his attention that these are but the birth pangs of a greater national life.

"Meanwhile, the Church has sedulously confined herself to purely religious matters. She has refused to hear the voices from without; she has allowed most of the leaders of our time to grow up outside her border and to act without her support. Bishop Greer, in the annual convention address, said that religion in this land was only 'a guest,' treated courteously and given honorable place, but not really a part of the life of every day, not really a working factor in the great solution. Now we, as Churchmen, can only take part in the great crises that lie before this land if we are able to qualify. If we hold in our hands the message of eternal life, if the spirit of Jesus Christ dwells in our midst, if we represent the God-consciousness of our time, it is most important that we should qualify, otherwise the coming fabric of the nation's life, however justly organized, however wisely planned, will be without a heart and without a soul. This is one of the great questions which must confront every thoughtful clergyman: How can I make my church a definite part of the civic righteousness of this land? . . . The problems that confront us as a nation are principally moral problems—how to make it easier for men under this government and in this government to do right. These problems are distinctly the province of the Church. They need at once inspiration, the spirit of discernment, and the loving knowledge of human nature which characterized our Saviour. Moreover, the Church is here 'not to be ministered unto, but to minister and to give her life for many.' . . . I trust that this parish will take a definite part in the movement toward civic righteousness in New York."

In discussing the other of the two problems—how to reach the man outside the Church who calls himself a Protestant—Mr. Birckhead says that there are now "registered on the books of St. George's Church the names of 7,816 people, 5,229 of whom are communicants, in spite of which fact we rarely have an attendance of more than 3,000 persons at all the religious services of the week." This condition he regards as partly due to "the feeling of our time; we have not the same sin consciousness that our forefathers had." The average churchless man or woman is unconscious of any great lack, he observes, "and can only be made to feel their loss by a very stirring presentation of the Gospel of Jesus Christ, and by a still more stirring exemplification of what it can mean in the lives of men and women."

Progress is reported in all branches of the work of the church. The amount contributed for parish missions amounted to more than $13,000, while contributions for domestic and foreign missions were a thousand dollars larger than for the previous year. Two bequests were received—one of $13,726, from Frederick Danne, to be used for fresh-air work; the other of $25,000 from Mrs. David Dows, toward the parish endowment fund.

That a history of St. George's Church, Stuyvesant Square, is being written, to mark the completion, in 1911, of the first century of the church's existence, is made known by the new year book. This history is in the hands of the Rev. Dr. Henry Anstice, whose father was for many years a vestryman of the parish, and who himself knew Drs. Milnor and Tyng.

NEW ORGAN FOR ST. LUKE'S.

At the Harvest Festival given at St. Luke's Church, Convent Avenue (the Rev. G. Ashton Oldham, rector), on the evening of Sunday, November 14th, the announcement was made by the rector that two friends of the parish have offered to provide a new organ at a cost of $10,000 as a memorial gift. An appeal to the congregation to respond to this generous gift by raising the sum necessary to erect an echo organ and to provide for the proper placing of the organ in the choir, resulted in almost $4,500 in cash and pledges. As other gifts will follow, St. Luke's looks forward with confidence

to the possession in the near future of an organ of which all may justly feel proud.

THE GIRLS' FRIENDLY SOCIETY.

A quarterly meeting of the Girls' Friendly Society of the diocese was held on Saturday. At ten o'clock there was a celebration of the Holy Communion in St. Mark's Church, with an address by Bishop Greer on the text, "Ye are not your own." Following the service there was a meeting of the Diocesan Council at the see house, at which reports were made by the officers and the various committees on plans for the winter's work. Luncheon was served at one o'clock in Ascension parish house. At the afternoon session the programme of papers and the discussions were on the general topic: "Forces in Modern Life that Militate against Purity." Papers were read in the following order: "Lack of Definite Religious and Moral Training," by Mrs. A. L. Sessions of the diocese of Massachusetts; "Standard of Living," by Miss Geraldine Gordon of Southern Ohio; "Ignorance of Physiological Facts," by Miss Lena McGhee of New York. On the previous evening there was a members' conference at St. Bartholomew's Lyceum. Papers were read, and the attendance was large. Out-of-town associates were entertained over night by city associates.

BIBLE SOCIETY'S CENTENARY.

In recognition of the centennial of the New York Bible Society, a mass meeting is to be held on the evening of Friday, December 3, in Carnegie Hall. Bishop Greer will be one of the speakers.

The original New York Bible Society was organized December 4, 1809, and the present New York Bible Society was organized in 1823, as an auxiliary thereof, under the name of the Young Men's New York Bible Society. In 1839, the latter adopted the name of the original society (which had ceased to exist), and was incorporated in 1866. There has been no interruption of the work instituted by the New York Bible Society from 1809 to the present day.

D. A. R. TABLET.

A tablet commemorating the 133rd anniversary of the Battle of Fort Washington was unveiled at 159th St. and Broadway on Tuesday, November 16th, by Mrs. Mary Van Buren Vanderpool, Regent of the local chapter, Daughters of the American Revolution. Addresses were made by the Rev. Dr. Lawrence T. Cole, rector of Trinity School, and others. The tablet, which was placed in the north wall of an apartment house at 159th Street and Broadway, bears this inscription:

"This tablet marks the spot of the third line of defense, and commemorates the bravery of Gen. Robert McGaw and his 3,000 men at the battle of Fort Washington, November 16, 1776. Erected by Mary Washington Colonial Chapter, Daughters of the American Revolution, November 16, 1909."

ADVENT WEEK OF PRAYER.

The Advent Week of Prayer will be observed in New York with services in eight centres as arranged by the Seabury Society. A unique feature will be the furnishing of leaflets giving information on the subjects prayed for.

At St. Paul's chapel a brief office is held daily at 12:05; at the Holy Communion at 12:30. On Advent Sunday, at St. Thomas' Church Dean Hodges will preach at 4 o'clock; on the following Sunday, at 4:30, the Rev. H. M. Hopkins, Ph.D., and Rev. George H. Toop in the Cathedral Crypt. The following series of addresses is arranged for week nights at 8:15:

Monday, Church of the Holy Communion, "Many Races and Tongues in New York." Speakers, Dr. J. Takemine, president of the Nippon Club, and Mr. Francesco G. Urbano of Grace chapel.

Tuesday, St. Margaret's Church, 156th and Dawson Streets, Bronx, "Christian Education." Warden Rodgers of St. Stephen's College and President Harrower of the Sunday School Commission.

Wednesday, Bronx Church House, 171st Street and Fulton Avenue, "The Man Without a Job." Mr. Alex F. Irvine of the Church of the Ascension.

Thursday, St. Luke's Church, Matteawan, "Church Laymen and Church Extension." The Rev. George Alex. Strong, rector of Christ Church, New York, and Mr. Eugene M. Camp, president of the Seabury Society of New York.

Friday, Christ Church, Seventy-first Street and Broadway, "World Missions and New York's Part in Them." The Rev. G. Ashton Oldham, rector of St. Luke's Church.

Ten conferences on the Fundamental Truths of Religion, by the Rev. Father Sill, O.H.C., will be given at a series of special servivces during the Advent Week of Prayer, at the Church of the Ascension, on both Sundays at 10:30 A. M. and 7 P. M., and on week days at 8 P. M.

The Advent preachers on Friday afternoons at St. Stephen's College are, from December 3d, the Rev. W. W. Bellinger, D.D., vicar of St. Agnes' Chapel, New York City; the Rev. C. N. Field, S.S.J.E.; and the Rev. Percy Stickney Grant, rector of the Church of the Ascension, New York.

"BIG BROTHERS" IN CONFERENCE.

About one hundred "Big Brothers"—members of the movement of that name which aims through individual attention of each man belonging to it to set a sort of voluntary supervision over those boys that come into the Children's Court—gathered together in the Hotel Carleton on Friday night. The Rev. Hugh Birckhead, rector of St. George's Church, said in part:

"There is one great difficulty in your way; the great difficulty in the way of America. I see it in your faces with every tendency to smile—it is good-nature.

"It is the good-natured man that opposes progress; it is he who doesn't care how he votes, or how he makes money, or how he spends it. The good-natured man is chiefly responsible for the weaknesses in our government, for our slack morals, for the laxity of religious life, and he is gradually bringing into our life a theology that makes God a good-natured Being.

"In this work of yours you can do great harm, instead of good, by good nature, and the one thing I urge upon you is, don't join the ranks of the good-natured men who, by smiling indifference, are making it so hard for some of us to push reality forward."

Justice Deuel, called the "founder of the Children's Court," said that it was not improbable that in centuries to come a memorial more impressive than that to Hudson and Fulton would be made in honor to those who founded and carried on the Big Brothers' movement, which might some day come to such dimensions as to "crush crime and venality out of human life."

A SUDDEN RESIGNATION.

Musical circles in New York and vicinity are talking over the sudden resignation of Lacey Baker, organist and choir director to Calvary Church, Fourth Avenue and Twenty-first Street, which was tendered to the rector on Saturday, to take effect after the day following. So a striking engagement and notable series of services close abruptly on the eve of St. Cecilia's day without explanation from the distinguished musician and the well-known rector of the parish. Neither one will speak of the matter.

DAUGHTERS OF THE KING.

The Local Assembly of the Daughters of the King met in St. Agnes' chapel, Trinity parish, last Thursday. A business meeting was held at 5 o'clock, after which the visitors were entertained by St. Agnes' chapter. At 8 o'clock there was a service in the church, and the vicar, the Rev. W. W. Bellinger, D.D., preached a sermon to the organization.

WOMAN'S AUXILIARY ADVENT MEETING.

The Advent meeting of the Woman's Auxiliary will be held in St. Bartholomew's Church on Tuesday, November 30th. Holy Communion will be celebrated at 11 and a meeting with missionary addresses will begin at 2:15.

FREQUENT COMMUNION.

ONE OF THE SIGNS of revival of spiritual life throughout the Anglican Church (of which the Episcopal Church of Scotland forms part) is the increased and increasing number of celebrations of the Lord's Supper or Holy Communion, and the more frequent reception of the Blessed Sacrament by her people. This is indeed the truest way of proving her claim to be in every respect a true representative of scriptural, primitive, and Catholic Christianity. Previous to the Reformation Communions were rarely made by the ordinary lay people either in the Church of England or the Church of Scotland. Both churches, in full communion with the all-powerful Church of Rome, had accepted her discipline, which required private confession as the condition of receiving the Sacrament of Holy Communion. This compulsory confession and the unworthy lives of the Bishops and clergy for long before the Reformation had the result of keeping back the people from Communion, except at the yearly Feast of Easter. One of the great objects of the English reformers was to restore to the Catholic Church of England the more frequent receptions of Holy Communion. But this laudable object was sadly hindered by the general religious carelessness which happened especially from the days of Charles II. and through the reign of the Georges down to the days of good Queen Victoria. We owe the return to better ways to the work of John Wesley (alas! that his followers were lost to their mother Church) the Evangelical movement, and what is known as the Oxford or High Church revival. As regards our own Scottish Episcopal Church, we have shared in the spiritual movements which have done so much for the Mother Church of England, which restored to us our lost inheritance of the old Catholic Episcopate and ministry. In asking you to become more frequent and regular communicants, I am only trying to direct you to what was so clearly in the mind of Christ, as shown by the practice of the early Christians, who came together on the first day of each week for the breaking of the Sacramental Bread and the Prayers, and of the whole Christian Church in her best days. The minimum of communions for each communicant set forth in the Prayer Book is "at least three times in the year." But I pray God to lead you as earnest communicants to monthly communion, and in time it may be to the happiness and strengthening grace of weekly communion on each Lord's Day.—G. G. in *St. Andrew's Magazine*, Dunmore, Scotland.

MORE ANNIVERSARIES KEPT BY CHICAGO PARISHES

St. Paul's, Hyde Park, Celebrated Last Week; Grace, Oak Park, this Week

MANY OTHER EVENTS OF INTEREST IN THE CITY

The Living Church News Bureau
Chicago November 23, 1909

THE week of services and festivities in celebration of the fiftieth anniversary of St. Paul's Church, Hyde Park, Chicago, began with the celebration of the Holy Communion on Sunday, November 14th, at 8 o'clock. At the children's service at 9:30 the Rev. Gilbert W. Laidlaw talked to the children about Hyde Park and St. Paul's Church in 1859. Morning Prayer was said at 11 o'clock. There was special music by the regular choir of the church under the direction of Mr. John Allen Richardson, organist and choirmaster, and an historical sermon by the Rev. Charles H. Bixby, *rector emeritus* of the parish. The sermon was a most interesting and instructive one. It gave a vivid picture of the trials and struggles of the early days and of the successes of later times. Evening Prayer was said at 4:30, with music sung by the three choirs of the parish.

ST. PAUL'S CHURCH, HYDE PARK, CHICAGO.

Addresses were made by the Rev. Dr. Page, the rector, and by visiting clergymen. The efficient associate rector of Dr. Page, the Rev. Gilbert W. Laidlaw, was the first speaker, presenting the subject of the condition in the Church at large and in Chicago in 1859 and of the problems which faced her. The next speaker was the Ven. W. E. Toll, Archdeacon of Chicago, who told of many incidents in connection with the life of St. Paul's Church in the past twenty-five years, being most interestingly reminiscent. The Rev. Charles H. Young, rector of the nearby parish, Christ Church, spoke of the spiritual growth of the Church and begged the congregation to continue on in steadfastness toward even higher spiritual ideals. The Very Rev. Dean Sumner of the Cathedral then told of the great work that St. Paul's had done and was still doing along civic, social, and charitable lines, pointing out that the inspiration which led to the manifold interests and activities of St. Paul's outside of its own parochial boundaries came from the altar of God, even if the world gave no credit to the Church for her great achievements. The Rev. Dr. Hopkins, secretary of the Fifth Department, outlined the work St. Paul's was doing for foreign and domestic missions. He gave a most excellent description of the work of the Board of Missions, of which St. Paul's has the honor of having its rector a member, and urged the parish to do more and more to encourage him in this department of the Church's work. The Hon. Jesse Holdom, senior warden of St. Paul's, made a brief address of congratulation and appreciation for the untiring zeal and consecrated efforts of its rector and other clergy in building up Christ's Kingdom.

REV. C. H. BIXBY.
Rector-emeritus of St. Paul's Church, Chicago.

REV. HERMAN PAGE, D.D.,
Rector of St. Paul's Church, Chicago.

A parish reception was held on Tuesday evening, November 11th. In the receiving line, in addition to the clergy of the parish with Mrs. Page and Miss Bixby, there were Mrs. P. L. Sherman, one of the original members of the parish; Mrs. W. K. Ackerman of Rochester, N. Y., widow of Mr. W. K. Ackerman, to whom more than any other one person the parish owes its existence; Miss Mary Jameson, who has been connected with the Sunday school of the parish from its beginning; the Hon. Jesse Holdom, senior warden, and Mrs. Holdom.

A dinner for the men of the parish was given at the Chicago Beach Hotel on Thursday evening. Dr. Page was toastmaster and fully 100 men were present. The speakers were the Rev. Charles H. Bixby, *rector emeritus;* Horatio L. Wait, Esq., actively connected with the parish since 1871; Robert McMurdy, Esq., the son of a former rector, and the Hon. John H. Batten of the vestry. These spoke of former days in Hyde Park, while Mr. Nelson of the Hyde Park Presbyterian church brought the cordial greetings of his people. Dean Shailer Mathews of the University of Chicago spoke on The Church and Education. Alderman T. K. Long, a member of the parish, had for his subject The Church and Civic Affairs. The Church and Health was responded to by Dr. H. V. Halbert of the parish, while Mr. H. W. Thurston of the Children's Relief and Aid Society talked on the Church and Social Uplift. The speeches were all short and to the point, and they were thoroughly enjoyed by all present.

A party for the children of the parish was given on Friday evening. On the same evening a dancing party for the young people of the parish was held; and on Saturday afternoon the little children of the parish were given an entertainment.

The services of Sunday, November 21st, began with the early celebration, at which every communicant of the parish had been asked to attend, and multitudes responded. The music at this service was sung by the St. Cecilia choir of the church. at the children's service at 9:30 special music was sung by the children's choir and the children made their jubilee offering.

The service at 11 o'clock was Morning Prayer, with sermon by the rector. While the sermon by Mr. Bixby on the Sunday before had been historical in its character, Dr. Page's sermon considered the present and future work of the parish. The music at this service was furnished by the three choirs of the parish and it was well and reverently sung. At 4:30 Evening Prayer was said and the regular choir of the parish sang a Thanksgiving cantata.

Two beautiful bronze tablets have recently been placed in St. Paul's Church. Each of them commemorates a person who had served God long and faithfully in the parish. The one is in memory of the late Mrs. Horatio L. Wait, while the other calls to mind the faithful and devoted services of the late Mr. William K. Ackerman, for many years an officer of St. Paul's. While Mr. Ackerman was not the founder of the parish yet it was his fortune to be the man above all others to whom it owed its continued existence.

CONCLUSION OF ST. JAMES' CELEBRATION.

The conclusion of the celebration of the seventy-fifth anniversary of the founding of St. James' parish was brought to a close Sunday, November 14th. In the morning an historical address was given by the rector, the Rev. Dr. Stone. At this service the jubilee offering was taken up and the endowment fund of the parish was enriched by $32,829. This includes an offering of $4,000 for the endowment of a pew from the children of the late Francis S. Peabody; $3,500 from Mr. J. L. Houghteling and sister for the endowment of a pew. In the afternoon an elaborate musical programme was given by the choir in connection with the service of Evening Prayer.

OTHER ANNIVERSARIES.

Grace Church, Oak Park, took up the series of anniversary celebrations last Sunday, keeping its thirtieth anniversary. The events

continue during the week and end next Sunday, after which they will be reported in detail.

An event which is being looked forward to in happy anticipations even at this early date is the celebration of the seventy-fifth anniversary of Christ Church, Joliet (the Rev. T. W. MacLean, LL.D., rector), which will be held May 18, 1910. Many interesting facts cluster about this comparatively ancient parish, and many very able men have served it as rector or priest in charge during these many years. Most prominent to-day is the Rt. Rev. John Hazen White, D.D., Bishop of Michigan City, who as its efficient rector built the present excellent stone building.

For over six years the Men's Club of Christ Church has been one of the most energetic societies in Joliet. It has had some excellent speakers to address it on live current subjects of civic and social importance. The annual meeting and banquet which is held in January is always looked forward to as a marked event in the parish and city. The speaker this year will be State's Attorney Wayman of Chicago.

A DEANERY MEETING.

The annual meeting of the Deanery which includes Chicago and the North Shore parishes met at Grace Church, Chicago, Tuesday, November 9th. The Venerable Archdeacon Toll presided as Dean and was the celebrant at the Holy Communion. The business meeting followed and the officers and various committees were appointed. The following resolution presented by the Rev. Mr. Gwin was passed.

"*Resolved*, That this Deanery approves the ten-hour law for women in factories as a measure of public health conserving the resources of the state."

The Rev. Henry C. Kinney read an exhaustive paper dealing with the charity situation in Chicago in the past twenty years. He showed most interesting statistics of various phases of the applied charities of the city taken from the public records of the various city and county departments. A committee was appointed to look into the possibility of publishing the paper. After lunch there followed the discussion of the day upon the subject "Repentance." The Rev. C. A. Young of Christ Church and the Rev. S. B. Blunt of the Church of the Redeemer were the leaders in the discussion and they were followed by other speakers.

G. F. S. ANNUAL MEETING.

The annual meeting of the officers and associates of the Chicago Branch of the Girls' Friendly Society was held Tuesday, November 16th, at the Church of the Epiphany, beginning with the Holy Communion. At the business meeting Mrs. Robert Gregory acted as president, on account of the resignation of Miss Groesbeck. In her address she made special mention of the long years of faithful service that Miss Groesbeck had given the society, and also spoke in affection of Miss Mary Larrabee, first vice president, who likewise has had to retire on account of ill health. Upon a motion it was unanimously carried that Miss Groesbeck be made honorary president. After luncheon a very interesting address was given by the Rev. Dr. McDonald on three phases of the work of the G. F. S. A paper was read by Mrs. E. M. Halsted on Associate Candidates, and one by Dr. Mary Johnstone on Social Hygiene. Pamphlets of the Holiday House reports were distributed, showing that a total of 118 guests were entertained during the summer, seventy-five of whom were members, thirty-two non-members and associates.

The election of officers resulted as follows: President, Mrs. Robert Gregory; First Vice President, Mrs. E. M. Halstead; Secretary and Treasurer, Mrs. F. N. Bartholomew.

CHOIR FESTIVAL AT EVANSTON.

A choral festival of much beauty and real musical inspiration was held at St. Mark's Church, Evanston (Robert Holmes, choirmaster), on Tuesday evening. Six choirs participated—St. Luke's and St. Mark's, Evanston; Atonement, Edgewater; St. Elizabeth's, Glencoe; St. Paul's, Rogers Park, and St. Simon's, Sheridan Park. A total of about 200 men and boys, each choir wearing badges of distinctive colors and headed by its own crucifer, entered the church, and rendered a fine order of service. The Rev. Richard Rowley, rector of St. Paul's-by-the-Lake, Rogers Park, was the precentor. The Rev. W. G. Blossom was the preacher, taking as his text II Kings 3, 15 "Bring Me a Minstrel." He ably set forth the best and highest uses of music in the Church and gave many sound words of counsel to the assembled choristers.

DR. HOPKINS' WORK FOR GENERAL MISSIONS.

The Rev. Dr. John Henry Hopkins, accompanied by Mrs. Hopkins, left Chicago on Tuesday of last week to spend a week in the Dayton Convocation of the Diocese of Southern Ohio, and returned to Chicago on Monday to remain most of the time until the seventh of January. Dr. Hopkins has been welcomed by unusually large and enthusiastic congregations in and around Chicago during the three weeks which followed the Grand Rapids Missionary Council, the week-night attendance in many cases being among the largest which he has had the privilege of addressing in the entire Fifth Department. Deep interest has been manifested everywhere, and the results will be shown in increased gifts for General Missions from many parishes and missions. One parish which gave as a congregation $129 two years ago, and $260 last year, pledged about $550 on a recent Sunday morning when Dr. Hopkins preached, and a committee has started out to raise this pledge to $700. Missionary interest is growing rapidly in Chicago. One mission whose total contributions for all purposes last year barely reached $3,000 pledged $260 for diocesan and general purposes for the current year, these pledges being given by eighty individuals, in response to circulars and calls from the priest in charge. From the circulars twenty pledges resulted, and from the personal calls the other sixty were recruited. The numerous calls were made for this purpose by this energetic priest last June and July. This is about 100 per cent of an increase over last year. This priest finds that his gain in communicants is sixteen per cent and in Sunday school enrollment fifty per cent and that the revenues for current expenses are unusually ample and prompt.

Mrs. Hopkins has addressed a number of largely attended auxiliary meetings in and around Chicago during November. Her descriptions of the experiences and conditions which she and Dr. Hopkins have met in the mission fields of the Fifth Department have made a deep impression upon her hearers. She is to address the diocesan branch of the Auxiliary at the monthly meeting early in January. Dr. Hopkins has engagements for nearly every evening in December in the city and suburbs of Chicago, and he will speak twice and sometimes three times every Sunday until and including January 2d. On January they will both start for three weeks in the diocese of Michigan.

NOTES.

A work which should commend itself to every Churchman in the diocese is that carried on by a little group of communicants from the Church of the Epiphany (the Rev. L. P. McDonald, D.D., rector). For years this parish has maintained monthly concerts at the Cook County Hospital for the patients, giving a concert or some form of entertainment every second Friday evening of the month. In 1907 the Rev. John Henry Hopkins, D.D., then rector, appointed Mr. and Mrs. Edwin L. Cowell in charge of these entertainments and by their efforts the entertainments and concerts have grown in quality and popularity. No attempt is made to introduce religion into these evening entertainments, the Cathedral and the City Missions looking after the spiritual welfare of the patients at their weekly services and semi-weekly visitations.

A strong appeal has been sent out to the clergy of the diocese by Bishop Anderson appointing Thanksgiving Day as the time for contributions to the Aged and Infirm Clergy Society of the diocese. The society aims to provide a pension of $500 a year to those clergymen of the diocese who have given long and faithful and efficient service and who have retired on account of old age or infirmity.

"The Army and Navy pension their retired officers," says the Bishop. "The Church ought to do the same for its aged and retired servants."

The invested funds of the society are $23,910.95. Individual checks and Church offerings should be sent to Mrs. Lydia B. Hibbard, treasurer, No. 1701 Prairie Avenue, Chicago.

The Rev. George Craig Stewart, rector of St. Luke's Church, Evanston, returned to Chicago from New York, where he conducted a retreat for the Sisters of the Community of St. John the Baptist. In Louisville, Ky., he made an address at a missionary rally on the 21st, and at a Church Club banquet on the 22nd.

The Cathedral, the Epiphany, St. Andrew's, St. Barnabas', and Calvary parishes have combined for services during the Advent week of prayer, the clergy of these parishes exchanging pulpits on the different evenings. On Monday evening the Rev. W. B. Hamilton will preach at the Epiphany; Tuesday, the Rev. Dr. McDonald at St. Andrew's; Wednesday, the Rev. F. D. Devall at St. Barnabas'; Thursday, Dean Sumner at Calvary; Friday, the Rev. E. J. Randall at the Cathedral.

RENMUS.

THE PHENOMENAL political and social changes within recent months in the Mohammedan Orient, especially in Turkey and Persia, have in many circles aroused the hope that now Christianity will reconquer the wide domain of Christian lands in East and Northern Africa taken from it more than a thousand years ago by the followers of the prophet of Mecca, and that Islam, as a religion and as a distinct and separate type of culture and civilization, will rapidly disintegrate before the forces of Western and Christian ideas. Turkey, it seems, was granted religious liberty through the constitution of July 24th, 1908. The overthrow of Abdul Hamid II., on April 27th, during the present year, confirmed this constitution anew, and made freedom of conscience the law of the land. In the very first session of Parliament under the new Sultan the question was seriously discussed whether Islam was still to be regarded as the official religion of the Turkish Empire. The Young Turks are extremely desirous that they should be considered by the rest of Europe as thoroughly modern men, and in their struggle with the Old Turks they have need of the help of the Christians and dare not offend them. But, notwithstanding all this, it remains to be seen how the Mohammedans will in practice take to religious freedom. Legally a Moslem at the present time can become a Christian without being condemned to death on this account, as was not formerly the case, and the work of Christian missionaries among the Mohammedans can now no longer be suppressed legally. —*Current Literature* (October).

MISSIONARY COUNCIL OF THE DEPARTMENT OF SEWANEE.

IN old St. John's Church, Montgomery, Ala., noted as was old St. Paul's Church, Richmond, Va., as the Church home of the President of the Southern Confederacy, and in the historic centre of the war clouds of near half a century ago, the Department of Sewanee held its fourth annual Council—the opening session being held on Tuesday evening, November 9th. Over a hundred strong, the members of the Council gathered to enjoy the abounding and cordial hospitality of this typical Southern city, and to participate in the rich feast of spiritual things prepared by the appointed speakers from this vast territory, covering eleven Southern dioceses and two missionary jurisdiction, and including in its borders eight of our largest Southern states—an empire in extent and activities and opportunities! In this place and time it was eminently fitting that the first note of a Missionary Council should be one of peace and unity and brotherhood, national in its scope and purpose.

THE OPENING SERVICE.

In speaking to "What the Church has Done and is Doing for the Nation," the BISHOP OF SOUTH CAROLINA, at the opening service, identifying the Church in America and the Church in England, placed as our first and most distinctive contribution, the open Bible, the cornerstone of our civil and religious liberty, and the part which the English Church has played in the study and translation of the Holy Scriptures into a language understood of the people. With scholarly accuracy he traced the gradual unfolding of the translation and study of the Scriptures from the time when Caedmon sang his song to the ignorant common people, until the day of the martyr Tyndall, whose splendid labors paved the way for that greatest of all translations of the Bible, the King James Version of 1611. But the close and fundamental connection between Bible study and interpretation and Christian Unity led the speaker into a discussion of that most profound need to-day in the Church of God, that the scattered members should be one; and he claimed that another contribution to the life of the nation was the position of our Church in the matter of Christian Unity. Speaking at length on this subject, he concluded with an earnest appeal that as, apparently, we are "called of God to be the mediating Church among all the Churches of Christendom, by His grace we may consecrate ourselves anew to this great and glorious mission"; and proclaiming that for his part, if he could be permitted to choose a mission which as a Churchman he would rather prefer than any other, it would be the mission of reconciling and bringing together in one the separated members of the one Body of Christ. It was a note of peace and a cry for unity in God's family that formed a fitting prelude to the succeeding work of the Council.

And this cry for unity and helpfulness and oneness amongst all for whom Christ died was driven home to our hearts with incisive directness and telling force by the REV. DR. CORRELL of Japan, who gave a rapid but inspiring resumé of the successive steps by which religious freedom has been won in Japan. Dr. Correll's residence in Japan began in 1873, at a time when the teaching of Christianity was prohibited amongst the Japanese people, and has continued unbroken until the present time, and it was not until 190[illegible] that the Emperor, in a memorable decree, removed [illegible] and all prohibitory decrees, and himself contributed $5[illegible] the extension of the work of the Christian missionar[illegible] the people of his land. Dr. Correll had prefaced his remarks [illegible] the statement that he could not return to his work in Japan and to the people whom he loved, until he had raised the remaining $4,000 of $12,500 which he needed for the new work and place to which he was going on his return; and though he made no appeal for money, his statement of need and conditions was of such character that at a subsequent meeting of the Council nearly $2,000 was pledged to him as the contribution of this Council towards the work unto which he is sent.

On Wednesday morning, the thought of the Council centered about the Church's work amongst the negroes. The BISHOP OF MISSISSIPPI struggled with the problem of the "Best Method of Work Amongst Them." It was a wise, strong, clear, analytic treatment of the Negro's character and race, with a sympathetic review of the Negro's uplift and progress for twenty-five years past, and a generous commendation of what has already been accomplished by him, and his possibilities for future development. The Bishop made a strong plea for giving to the Negro certain limited powers and functions of leadership, while training him for the higher responsibility of spiritual leadership. In concluding he said: "Let me say that if we, of the Council of Sewanee, cannot agree with perfect unanimity upon some large and catholic method of meeting the problem before us, we cannot hope to establish any method at all in the Church of which we are, after all, but a small part. What is needed, above all other things else, is the godly man, or men, consecrated for the one great work, and the practical details of an effective and sufficient method will be revealed by the Holy Ghost. Under our present condition the problem is clouded by conflicting interests and by divided forces, which differences of races create. The condition is calling for the consecrated apostle who shall dedicate his life to the task of knowing his people, of deserving and gaining their confidence, of being their father in God, and of building them up into a family of the living God. The man can be found just as soon as the Church of God has determined that he must be found. The spirit of service is not dead among us, and the Spirit of the Blessed Master is still alive amongst us, to uphold the splendid apostleship which we could thus create in his Holy Name."

FOURTH DEPARTMENT MISSIONARY COUNCIL, MONTGOMERY, ALA., NOVEMBER 9th.

In telling how far success has been attained in Church work among the Negroes, the BISHOP OF NORTH CAROLINA dealt largely with statistics showing the gradual increase of numbers. He pointed out that the growth, while not satisfactory, and not encouraging, is nevertheless worthy of our consideration, and he called special attention to the splendid work done at St. Augustine's, Raleigh, St. Paul's, Lawrenceville, Va., the Bishop Payne Divinity School, Petersburg, Va., and at other places, which speak eloquently of work which has been undertaken and possibilities along this line. But he went far beyond that. He pointed out the fact that we had met with no success in enlisting the sympathy of white people, nor touched the heart of colored people to any great extent; that neither clergy nor laity had done much, at best, to bring them into our communion. "But however we may please ourselves with counting our communicants, and estimating our *per cent* of gain, and magnifying the excellence of our people and our small enterprises among them: when we 'lift up our eyes and look on the fields,' which, if

not quite unto the harvest already, do most urgently demand our labors that they may be prepared for that final reaping; when we look at the great Negro race in the South, and ask ourselves how far has success been attained in Church work among Negroes, we can hardly avoid being appalled by the inadequacy of *our efforts*, and our success must seem little indeed."

It is impossible in this paper to give any adequate and satisfactory outline of these two strong and vigorous discussions of the nature and character of our work amongst the Negroes, and any mere outline will fail to leave any adequate conception of the serious and thoughtful consideration given by these Bishops. But the Council was deeply impressed by the necessity for action—definite and positive—along the lines of helpful organization.

WORK AMONG FACTORY WORKERS.

On the afternoon of Wednesday, the discussion of work among factory workers in this Department engaged the attention of the Council, and the REV. H. D. PHILLIPS of La Grange, Ga., spoke eloquently and encouragingly of work now being done, and suggested lines of helpful activity which had already proven successful; while the REV. MR. CORNISH of New Decatur, Ala., furnished a valuable statistical paper showing the amount and the character of the work now being done amongst the great mass of this still so far off people.

WORK AMONG MOUNTAIN PEOPLE.

The discussion of work amongst mountain people, by the BISHOP OF LEXINGTON, was illuminating and full of tender sympathy for a people who, in the providence of God, have been cut off by environment for so many years from opportunities of advancement and progress, either socially or religiously. With a touch of humor here and there, yet with a serious appreciation of conditions existing amongst them, Bishop Burton, in strong appeal for greater help, and with keen insight into the needs and wants of a people amongst whom he has labored, pictured the home life and the Church life of the Mountain Folk, and declared their readiness and fitness for the very best work the Church can do amongst them, advocating and emphasizing especially the need of evangelistic services and educational advantages, as the two necessary factors in their uplifting. The treatment accorded this subject by Bishop Burton is worthy of larger comment than we can give here, but his sane, thorough discussion of this great topic won for his mountain folks the warmest sympathy and interest.

BANQUET IN THE EVENING.

Perhaps the most telling and effective gathering of the Council was in the interest of the Laymen's Forward Movement, at a banquet held at the New Exchange Hotel on Wednesday night. More than one hundred representative laymen of Montgomery were present, and listened with intense interest to the claim on laymen to push forward and move forward in the work of God for man. The REV. DR. WARNER of New Orleans in an address of remarkable force and power laid bare the fundamental principles which should control the life of every earnest Christian man, and which, when rightly understood, compel a forward movement. His firm grasp, clear elucidation, and logical presentation of his topic called forth the constant warm applause of his hearers. He pointed out that the movement amongst men was universal—that it was not and did not intend to be an organization, but a movement, a power, a force, an aspiration. It was not an appeal for money, but an effort to inspire. That God was looking down upon us, not as Episcopalians, or Methodists, or Baptists, but as His children—and that His Spirit was moving to-day upon the hearts of men everywhere. There was too much conservatism about missions. The object was to get men to know missions, and a crisis was before us. His appeal was that each man should make a vow to himself that, God helping him, he would do his part in that thing which gives him a right to call himself a Christian. He prayed that some man may be raised up with the mind of St. Paul, with the fervor of Peter the Hermit, and even with only ordinary consecration, to lead us all unto the heights, to point us to the Father's home, as the home of all His children.

The REV. R. W. PATTON, the Department Secretary, with fervid eloquence gave expression to the historical significance of the movement, and classed it along with the Reformation in importance; while BISHOP WOODCOCK, in crisp, pointed, telling periods, drove home to the hearts and consciences of men the reason why every layman should answer the call.

THE FINAL DAY.

On Thursday morning the time was occupied by the Bishops of the Department in a discussion of the needs and opportunities of the field in their several dioceses. In the afternoon the thought of the Council was turned to prayers for missions, in an eloquent appeal from the REV. W. P. WITSELL of Meridian, Miss., calling for deeper consecration and more frequent use of that all-compelling power of prayer. He attributed much of our lukewarmness in spiritual matters to a neglect of this one, all prevailing intercession, the greatest power, next to God, in the universe of men and things.

The REV. JOHN MOCKRIDGE of Louisville, Ky., in an address of peculiar force and power, analyzed and set forward the urgent need of the study of missions, thorough, systematic, continuous, on the part of (1) pastor, (2) people, if they would make their work effective, and not spasmodic and effervescent. And finally, MAJOR W. W. SCREWS of Montgomery, after expressing the grateful thanks of the Church people of Montgomery that they had been privileged to have the Council meet among them, urged that the greatest gift that the layman can make for missions and the cause of Christ, is the gift of himself. It is the one great form of giving that can be utilized to untold and incalculable benefit in the great work of evangelization which is now stirring the energies and hearts of men throughout the world. Given men—real men—to any cause, you have in your hands the key of success. When this is done, then all the other follows. The gift that ends with the parish means contraction of soul and narrowness of vision. If there is nothing to do and no call beyond the four walls of the church building, the joy and peace of giving finds no place there.

CLOSING MASS MEETING.

The Council culminated in a great mass meeting in the old Montgomery Theatre on Thursday night, when BISHOP WOODCOCK, in his own unique and characteristic way, insisted with force and directness that No Missions meant No Christianity; and BISHOP GAILOR, in strong, balanced, deliberate, and convincing logic, pushed home the truth that the great force underlying all missions was the life of Christ—two powerful addresses, as the fitting climax to a great Council. Finally, BISHOP NELSON of Atlanta, uniting in one the various lessons taught by the Council, pressed home, with insistent earnestness, the great responsibility resting upon those unto whom the message of the Council had gone, and upon whom the light had shined.

THE DANGERS OF CHURCH UNITY.

BY THE RT. REV. G. MOTT WILLIAMS, D.D.,
Bishop of Marquette.

IT is important not to forget that the Christian Church had, at least in the west, a complete formal unity before the Reformation, and that, in spite of this, conditions were very bad. It is true that the badness of these conditions had nothing to do with unity. But it does show that unity alone cannot cure bad conditions, and may in a way, though good in itself, be overpowered in such a manner as to accentuate the badness of affairs.

The unity of the Church, however, has not had, so far, altogether a fair chance to prove itself, because hitherto it has been a unity kept up largely by force. The Church has been assured by State action a unity *under pressure*, and this means some sacrifice of life. A Unity as the companion of Freedom is really the ideal, but, so far, we have had no experience of it. What there is to fear is that formal unity may be so overvalued, that even free movements toward unity may result in so curtailing liberty of action, that the usefulness of a united Church may prove less than the usefulness of its component parts.

In no countries in the world has there ever been a greater outward and formal Christian unity than in Sweden and Norway, unless perhaps in Spain. Up to fifty years ago practically all the people in Sweden belonged to the established Church. There was formal unity, but Swedish authors lament strongly over the practical irreligion, the great causes of scandal. There was Church unity in Norway before and after the Reformation. The national historian paints moral conditions almost blacker after than before the change. There is Church unity in Italy now, and the churches are empty. With all the decline of Church going in America, more of the people go to church here than in any country where Church unity seems an outward fact.

In my little town there are nine church buildings and two denominations using rented accommodations besides. The population is 12,000, and the attendance at divine service on Sunday not less than 3,500. Kalmar, in Sweden, has about 10,000 people, and within the walls there is but one church and one dissenting chapel. I am led to suppose that one thousand people would be a reasonable estimate for one Sunday's attendance. The Castle church outside has very small accommodation and will not materially raise this attendance. Under the conditions of formal unity, it is not uncommon to see twenty-five people where there are places for a thousand. Sunday under such conditions is a lost day.

Hence, while we strive for unity, it must be one which realizes first the unity there is spiritually, and then aims to safeguard all we have, and preserve every lawful means of helping and approaching the people. It cannot be possible that a strict rubrical conformity is what Church Unity is to bring us to. Though there is one Lord, there are, and should be, differences in administration, and diversities of operation.

If we go back to the old system where there was but one parson and he asleep, back will have to come the friars to wake the dead. Hence all enthusiasm for unity must keep first in mind the glory of God.

Three Diocesan Conventions

THE diocesan conventions of Albany, New Hampshire, and Quincy were in session last week, and each of them illustrated the modern and happy tendency to devote these gatherings to considerations of missionary and social work rather than to legislation. In none of them was any legislation of importance taken, though Quincy instructed its deputies to General Convention to vote for the repeal of the late amendment to Canon 19. New Hampshire joined the number of dioceses that have appointed social service commissions.

ALBANY DIOCESAN CONVENTION.

THE diocesan convention held in Albany last week was marked by perfect harmony and the inspiration of work and worship was apparent on every hand. The Bishop read his address at the opening service seated in the pulpit, that he might retain his strength for the vigorous and exacting work which was to follow. At the afternoon sessions and all others, with the exception of the missionary meeting on Tuesday evening, Bishop Doane presided with his old time vigor, to the great pleasure of the large body of clergy and laity present. The Bishop Coadjutor sat at his right hand and assisted wherever he could. The Bishop Coadjutor has become a force in the diocese as well as in the state. The diocese is growing beyond all expectations and its financial affairs are in keeping with progressive work.

The Bishop's address repeated in substance, and much of it in identical language, his sermon at the consecration of Dr. Lloyd a few weeks earlier. The address of the Bishop Coadjutor was given at the missionary meeting in the evening. He criticised the lax business methods of some of the vestries and rectors of parishes in the diocese, and was especially severe on those of the clergy who violate the common standard of morality.

"This Church, with its great advantage of possessing the faith once delivered to the saints, with its apostolic ministry and its noble liturgy, stands discredited in several communities because of offences against common morality committed by those who are its recognized representatives. On this subject it is my duty to speak plainly and with boldness. Judgment should begin at the House of God, and I will give precedence to the offences of the clergy. During the past year, disaster has been wrought in several parishes by priests who have allowed themselves to become involved in debts which they could not hope to pay. I am not referring here to those truly honorable men who have been forced to incur temporary obligations and who are leading lives of great self-denial while they struggle to diminish the burden. I am referring to those who have been shown to be guilty of dishonest intent, and who have removed from the diocese, leaving their parishes smarting under a sense of wrong and disgrace, while their successors find an inheritance of mistrust and contempt.

"These are strong words, but they are none too strong for the offence committed, and I feel that I am giving voice to the sentiments of my brethren, the clergy, in uttering this reprobation of those who so disgrace our order and injure the Church of our love.

"In my opinion, a priest who is guilty of such dishonorable action is justly liable to presentment for trial; and whether the facts are or are not capable of such complete demonstration as to secure conviction for breach of the ordination vow, it is none the less clear that offenders of this class should not be entrusted with the care of souls nor are they entitled to letters dismissory to another ecclesiastical jurisdiction.

"In laying special emphasis upon the importance of honesty, I do not forget that there are other lines of moral obligation and other ways in which a priest may set an injurious example. What has been said upon one point may be applied to all. It is only when God's priests are clothed with righteousness that His saints can sing with joyfulness, nor can any brilliancy of gifts counterbalance the deadly influence of a shepherd who leads the sheep into evil ways."

At the same session the missionary reports were received, including that of the missionary, the Rev. J. N. Marvin, who reported his year's work in the diocese, especially among tubercular people in the mountains. This is our pioneer work; in many cases we are the only religious body doing systematic work among them.

BUSINESS SESSION.

There was practically no new legislation at the convention. A deficit in the fund for the widows and orphans of the clergy was more than made up by pledges made on the floor. It was decided that the diocese should forego its right to be represented on the board of trustees of the General Theological Seminary of New York. Deputies to General Convention were elected as follows:

The Rev. Dr. W. W. Battershall of Albany, the Rev. Dr. Joseph Carey of Saratoga, the Rev. Dr. Edgar A. Enos of Troy and the Rev. H. LeF. Grabau of Plattsburg; Messrs. G. Pomeroy Keese, Robert C. Pruyn, H. Griffing and George B. Cluett.

Provisional deputies, the Rev. Edgar L. Sanford of Ogdensburg, the Rev. Dr. B. W. R. Tayler of Schenectady, the Rev. G. D. Silliman of Stockport, the Rev. Ralph Birdsall of Cooperstown; Messrs. Spencer Trask of Saratoga, Louis Hasbrouck of Ogdensburg, Arthur Ryerson of Springfield Center, and John D. Henderson of Herkimer.

NEW HAMPSHIRE DIOCESAN CONVENTION.

THE one hundred and eighth annual Convention of the diocese of New Hampshire was held in the original Bishop's Church and See city of the diocese, Trinity Church, Claremont, on Tuesday and Wednesday, November 16th and 17th, both the Bishop and the Bishop Coadjutor being present.

Most satisfactory reports were read showing a hearty response to all demands, diocesan and general, by both parishes and missions. The fund for the support of the Episcopate has almost reached the $50,000 mark, after being much reduced by losses in the early nineties. A report from a committee appointed a year ago to suggest a diocesan seal was accepted and the design adopted. In this seal, which is simple and very effective, are combined elements of the seals of the diocese of London, which was the earliest ecclesiastical authority in New Hampshire; of the see of Winchester, in which old Hampshire is situated; of the first Bishop of New Hampshire, Carlton Chase; and of the colony of New Hampshire in 1776. All this in red, white, and blue.

A committee was appointed to arrange for a proper celebration of the fortieth anniversary of Bishop Niles' consecration, which occurs on St. Matthew's day, September 21, 1910. A commission on social service was appointed in accordance with a suggestion of the Bishop-Coadjutor and a vote of convention. Steps were taken for the preservation of parish records by urging their being made in duplicate, one set to be preserved by the registrar of the diocese.

The evening of Tuesday was given to a missionary service with reports of the Board of Missions of the diocese, the District Secretaries, and the Woman's Auxiliary, and a most interesting address by Bishop Brooke of Oklahoma.

Wednesday began with a largely attended corporate communion. Elections resulted in continuing the same Standing Committee and in the choice of the following deputies to General Convention: Rev. Lucius Waterman, D.D., Rev. William Porter Niles, Rev. W. Stanley Emery, Rev. William E. Patterson; Messrs. Josiah Carpenter, Robert J. Peaslee, Harry H. Dudley, and Edward C. Niles.

Alternates were as follows: Rev. Messrs. J. S. Littell, J. C. Flanders, George R. Hazard, and Victor M. Haughton; Messrs. F. W. Rollins, Sherman Burroughs, Frank H. Foster, and Stephen N. Browne.

Both Bishops made annual addresses. Bishop Niles said among other things:

"Two things of a general nature are now considerably talked of. Of one, namely, the revised 'Canon 19,' I said last year what I had to say. In a word, the need was not urgent for the action of the last General Convention in touching the Canon at all. So, at least, I think. But fairly and rightly interpreted the action was neither wrong in principle nor hurtful of results. And it has some small advantages. The other thing now much in the air, and of transcendent importance, is Christian unity. Whether any now living will see the Church of Christ manifestly one, so that the world looking on will believe in Christ, I do not know. Whether this will ever be before our Lord's Second Advent, so as to fulfil His loving prayer, I do not know. But this I do know—or to say the least, of this in my own mind I am wholly sure: If the Church is ever to stand in her right place, and do her Lord's will—and again if the world is ever to be made much better than now it is, before the Lord shall come again—then these senseless, unholy divisions must first cease.

"For myself it is little that I can see any way to do, to bring on the fulfilment of our Lord's prayer for unity. This I can do, this we all can do: we can keep ourselves from every proud thought, from every bitter word. Then we can earnestly pray, with our High Priest in heaven. And leave the rest, I must, with God. I mean to speak no word that may hurt my Christian brother. When I pass a house in which the one Father is worshipped through the one Mediator, my wont is to say: 'Peace be to this house, and to all who worship in it! The good Lord bless them in all that is good and keep them from everything evil.'"

The Bishop Coadjutor spoke considerably in detail and closed as follows:

"But besides summing up the past, I desire to make certain definite suggestions for the future.

"In the first place, I do very earnestly hope that there may be a general observance of the Week of Prayer, which begins with the Sunday before Advent. I am sure that what we did last year in this matter has blessed and helped us all most really.

"Secondly, I desire to suggest the establishment by resolution by this convention of a commission to report on opportunities of

service in the diocese. Such commissions have been found very helpful in other dioceses.

"Third, we ought to make in this diocese greater missionary efforts to reach small and isolated groups of country people in the small villages or outside the limits of the larger ones, and for this we need a greatly increased number of earnest lay workers.

"Fourth, we had in the North district a very successful conference of seven clergy, to discuss some practical problems of work, and to meet together for prayer and communion. I am very sure that the Bishop Coadjutor can do nothing better for the diocese than to plan with the clergy for such meetings in different parts of the diocese. I intend to gather, if I can, the clergy of the southeast, the southwest, the north, and the central portions of the diocese, and I shall plan that in each case a visitor from some remote parish or mission in the diocese shall join the clergy at each conference."

QUINCY ANNUAL SYNOD.

THE Synod, meeting at the Cathedral, was opened with a full choral celebration of the Holy Communion, with a sermon by the Rev. George M. Galarneau, chaplain of Jubilee School. The annual address of the Bishop dealt largely with the subject of parochial missions, and was a full and very valuable discussion of the details that go to make missions successful. The statistical part of the address was very encouraging. One new mission was reported organized, and the work among colored people was shown to be well under way. There were reported only two vacant cures within the diocese. The following were appointed Rural Deans: Rock Island, Rev. G. H. Sherwood; Peoria, Rev. Walter H. Moore; Galesburg, Rev. James M. Maxon.

Elections were as follows: The Standing Committee: The Rev. Charles W. Leffingwell, D.D., Rev. Walter H. Moore, Rev. H. Atwood Percival, D.D., Messrs. Thomas B. Martin, Russell Stokes, R. T. Nettle.

Delegates to the General Convention: The Rev. C. W. Leffingwell, D.D., Rev. H. A. Percival, D.D., Rev. Granville H. Sherwood, Rev. Walter H. Moore; Messrs. R. T. Nettle, Thomas B. Martin, H. A. Williamson, Thomas A. Brown.

Provisional deputies: The Rev. Canon W. A. Gustin, Rev. R. B. Nevitt, Rev. Thomas Hines, Rev. Arthur G. Musson; Messrs. Russell Stokes, E. J. Parker, W. F. Bailey, Charles H. Williamson.

The Rev. James W. Smith was elected Secretary and Registrar of the Synod; Mr. Thomas B. Martin, Treasurer; Mr. Leaton MacC. Bogges, Chancellor.

The Synod, by a unanimous vote, went on record as opposed to the amendment to Canon 19 and the delegates were instructed to vote to secure the repeal of the same.

One of the most pleasant features of the Synod was a fine missionary banquet given by the Churchmen of Quincy to the delegates to the Synod. One hundred and twenty-five men were present. Addresses were given by Charles H. Williamson, Thomas A. Brown, the Rev. J. M. Maxon, and Frederic C. Morehouse, editor of THE LIVING CHURCH. The Synod will meet next year in Quincy.

THE NEED OF A CREED.

THERE ARE advantages of having a creed. It gives clearness, definiteness and shape to one's ideas and convictions. Loosed from foreign adhesions they stand out in their correct proportions and relations. It prevents one from drifting. It drives a stake fast to some things that are settled. It acts liks a ratchet that prevents the wheel from turning back. It gives one a foothold that enables him to move forward. It puts one in position to leave things that are behind and reach forth unto those that are before. It gives a person character, strength, standing. Men know what he is and where to find him. They are sure of his color, he is no chameleon. The mask is torn off when a person declares his belief.

A creed helps a man in making converts. He presents to those whom he would influence a definite proposition. The first thing a political convention does in launching out upon a campaign is to frame its creed—to formulate its platform. They look for support in an election from all those who are of the same mind. The man whom you would win over to your cause has a right to ask, and should ask, "Just what is it you would have me accept?" If you cannot answer definitely you have lost your opportunity. More than that, a creed insures harmony and coöperation. It brings together kindred spirits, and combines their influence and energy for concerted action. They are yoke-fellows in service. "How can two walk together except they be agreed?"—*Ame Vannema.*

LIFE ETERNAL! How shall I express my thought of it? It is not mere existence, however prolonged and free from annoyances. It is not the pleasure of the senses, however vivid. It is not peace. It is not happiness. It is not joy. But it is all these combined into one condition of spiritual perfection—one emotion of indescribable rapture—the peace after the storm has gone by, the soft repose after the grief is over, the joy of victory when the conflict is ended.—*Hill.*

Department of Social Welfare

EDITED BY CLINTON ROGERS WOODRUFF

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CINCINNATI CIVIC CONFERENCE.

IN every respect the largest and most enthusiastic convention ever held by the National Municipal League and the American Civic Association was that held in Cincinnati November 15th to 18th. Forty-two local organizations for city betterment joined in the invitation and acted as hosts. Among the delegates were noted: Hon. Charles J. Bonaparte, former attorney general of the United States; Hon. James B. Garfield, former secretary of the interior; Dr. Charles W. Eliot of Harvard; Richard Henry Dana; Congressman William S. Bennett; Hon. William Dudley Foulke of Richmond, Ind.; Arthur Woods, formerly deputy police commissioner of New York; Dr. John Quincy Adams of the Municipal Art Commission, New York; Walter L. Fisher of Chicago; Robert Treat Paine, Jr., of Boston; William B. Howland of the *Outlook*, New York. These and the various officers of the two organizations took an active and conspicuous part in making the meeting the great success that it was. As the Cincinnati *Enquirer*, which gave most intelligent reports of the proceedings, declared editorially:

"Those participating in discussion and illustration of the many interesting and important topics being considered, display knowledge of them that has come from close and intelligent study, and great ability to communicate their facts, ideas, and theories. By attendance upon sessions of such bodies as these, and hearing the spoken expressions, one even entirely inexperienced in the uplift movement of our country may gain an idea of the great influences that are being thus intelligently exerted to advance states and cities in the things that are making and will continue to make for our improvement. Such meetings vitalize us to thought and action for advancement in ways almost innumerable; in the making of a street, a sewer, a park, or the improvement of a water-front; to judicious and economical administration of all public affairs; to the selection of proper officers and servants of the people; to improved methods of selecting boards and obtaining from them the best results; to the beautifying of business districts and residences and grounds; to scores of improvements in the practical and aesthetic. Health problems and those pertaining to education have important places in discussion. So have the conservation of national and state holdings and resources, the effect of immigration on municipal politics, the policing of cities, disfigurements like those of the billboard and smoke, the initiative and the referendum, transportation by the electric and steam railroads and the importance to municipalities of proper facilities for the taking and letting off of passengers. . . . . And so, in many ways, too numerous even to hint at here, are these men and women of these associations benefiting us of this country, city, and state."

There is only opportunity this week to mention the annual addresses of President Bonaparte of the League and of President McFarland of the Association. Mr. Bonaparte's address dealt with "The Initiative in the Choice of Elective Municipal Officers."

PRESIDENT BONAPARTE'S ADDRESS.

"When any body governed by elective officers has to provide itself with a new ruler or new set of rulers, it is obliged to develop some organ or devise some mechanism which looks up a man or several men believe to be fit for the job and willing to undertake it; the league provides this agency in the form of a Committee on Nominations. What shall take the place and fulfill the purpose of a Committee on Nominations, when a vast municipal corporation, say one of our great American cities, has to choose its ruler by popular vote?

"The simplest and most convenient way to deal with this problem, that is to say, the way certainly most convenient for the person asked to solve it, is to ignore its existence; and I must own that, so far as I can see, it is thus dealt with by many thinkers, talkers, and writers on public questions in our midst, and almost universally by our laws. We seem to assume that the voters can and will, or, at all events, that, but for some artificial hindrances, they could and would, always and readily name by acclamation the man of their choice.

PARTY SHOULD CHOOSE LEADER.

"This work can, indeed, be done, either for the party primary, or, to my mind, preferably for the entire electorate, by a self-constituted committee or association of citizens. Its value, however, steadily lessens when we try to make it permanent; the credit and influence

of a 'Committee of One Hundred' or a 'Citizens' Association' decline rapidly after the exigency which led to its formation has passed; it soon begins to show the vices inherent in any political close corporation, and, moreover, even in its best days, it usually finds great difficulty in providing satisfactory or even reputable candidates for minor offices.

"It has been my purpose rather to arouse thought and invite discussion as to the problem I have presented than to definitely suggest a solution. I cannot say truthfully that I am altogether certain I have found a solution satisfactory to my own mind. I think it right, however, to submit some rather nebulous thoughts looking toward a possible solution. I would have every voter appearing on the registration lists to be affiliated with a political party, given a blank slip when he receives his official ballot at a legal election, and required to write in his own hand on this slip, while he prepares his ballot in the booth, the name of a leader for his party in the city during the next year. These slips would be put in a separate ballot box provided for each party and publicly counted by the regular officers of election. The person receiving a plurality of the votes so cast would become the 'party leader' for the ensuing year; the three, or perhaps the five, persons receiving the next largest votes after his should make up an 'Advisory Committee' for the same period. The sole duty of the party leader would be to place names on a 'regular ticket' at the party's primaries. The Advisory Committee should be consulted as to these names, and any member of it who disapproved of any name could have his dissent published. Every facility would be given for 'independent' candidates both at the primaries and at the final election. The nominees of the party leader would have no other advantage in the former than to be designated as 'regular' or by some equivalent title. I do not believe the party leader, chosen as above suggested, would usually be the present local boss. If he were, this would only show that the boss represented the party. In any event, under this system the party's nominations would be suggested by a representative consciously and intelligently chosen to do this particular work, and the city's voters would know the true value of a nomination as an assurance of fitness."

Mr. Bonaparte's address mingled wit, sarcasm, and keen analysis, and, as was expected, excited keen interest and very animated discussion.

PRESIDENT MC FARLAND'S ADDRESS.

President McFarland's address dealt with "The Intimate Side of Conservation," in the course of which he said:

'At the present moment there are vital problems of conservation which must come before the Congress and which ought to engage the attention of state legislatures. Is a man or body of men acting as one through the medium of a corporation, by the incident of ownership of land upon which nature has grown a store of flood-checking, health-promoting, industry requiring timber, to be permitted to cut it at his will, for his private profit, regardless of the present and future effect upon his neighbors and the state? Is the incidental owner of lands including a portion of our vanishing coal supply to be allowed to extract the easy half, the remainder to be forever lost? Are a few men, under color of law, to obtain by indirection or subterfuge vast areas of the public land upon which exists water powers needed by the people? Are we to permit our legislative and executive officials, elected or appointed, from the President down, to assume the attitude that, resting on past enactments or on outworn precedents, each is to await the thunder of public opinion in his ears before taking notice of a wrong to the people? Is that infamous section of the sundry civil bill, whipped through in the last hours of the Fifty-ninth Congress, which dissolved all Mr. Roosevelt's working commissions and swept away departmental support of the conservation movement, to be permitted to remain law? Its effect was to make intelligent interest in the future prosperity of America a crime on the part of any Government official. This legislation in the interest of the looters of the public domain cannot remain effective if good citizens speak directly to their congressmen.

"The true idea of conservation will extend so far as to expect in the public service such provision for the public welfare as will prevent either a great wrong or a great mistake."

Mr. McFarland was keen in his criticism, and the following reference to Congressional action was received with long-continued applause:

"When Speaker Cannon, representing legislative power, says, as I heard him say, that legislation is a matter of compromise between warring interests, each selfishly wanting all it can get, I find it hard to pay respect to, although I must observe, the resulting law. And when his definition is altogether too favorable, and the law in question is quite obviously not at all a matter of compromise but of plain special provision for private interest, I cannot respect it, or feel bound by its spirit, while a just judge and especially a proper executive official is warranted in construing its letter as favorably for the public interest as may be possible.

"So I insist that one definite duty of any good citizen in his intimate relation to conservation is to make it plain to the lawmakers and the executives he can reach that he favors an efficient national burglar-protection system, applying to all the remaining public domain."

References may be made in subsequent issues to some of the other important and striking papers. The programme was almost "kaleidoscopic," to use the expression of one delegate, in its make-up, representing the diversity and complexity of the municipal problem and illustrating the definite intelligent consideration being given to it.

SAGAMORE SOCIOLOGICAL CONFERENCE.

"Sagamore Sociological Conference" is the title of a very interesting pamphlet of forty pages, containing an admirably edited report of the Third Sagamore Sociological Conference. The historian of the meeting, Dr. Samuel L. Loomis, in introducing the report of the meeting, says: "Notwithstanding the indignation and grief to which we were often stirred by the recital of injustice and social wrongs, the temper of the conference was upon the whole cheerful. Our speakers were blessed with that irrepressible optimism that is the mark of people who are doing things." This certainly was the spirit of the bulk of the addresses made, although here and there a note of hopelessness crept in. In many respects the most original paper was that of Professor Rauchenbusch on "The Transition from the Present to a Coöperative Order of Society."

All phases of social activity and social belief were represented, including the Socialists. The Rev. Eliot White of Worcester, a priest of the Church, was one of the representatives of the Socialists, his plea being as follows:

"How long halt ye between two opinions? If God be God, why not serve Him? If truth be truth, why not stand for truth?

"Why is it that a girl in my town gets $1.87 for her first week in a slipper factory—fifty-eight hours of piece work? It is because of those who say that perhaps we can help the Socialists by being something else, by standing somewhere else. Here is a boy sitting, hungry and thirsty, and you have food and water to give. How shall we get it to the boy? Not by giving it to him, but by going and getting someone interested and seeing if he won't come and feed the boy. Do we believe in truth, or do we believe in lies?

"No child is safe, and you cannot have your own children safe unless you have *all* children safe. That is socialism."

CITY MISSION WORK AMONG CHILDREN.

Here is work which one Church City Mission (the Philadelphia one) is doing for children:

It offers help to every child in trouble and uses the same institutions in so doing as are used by the Children's Aid Society. It makes no distinction as to race, color, or creed, "because it is a Christian institution, doing the work of Jesus Christ on earth, whose command is, 'Do good to *all men.*'"

It looks after the homeless and neglected children who come under its notice, and it has been quite successful in securing homes for them in private families.

All persons, whether adults or children, who come under its care receive individual supervision.

It strongly discourages the indenturing or binding out of children, and refuses to coöperate with any home or institution practising such system.

It makes a speciality of securing positions for destitute women with children through an employment bureau, and always refuses to separate the mother and child.

It stands prepared at all times to coöperate with the Juvenile Court in helping to place boys in positions where they are able to support themselves under its direction.

THE NEED FOR HONEST EXPERTS.

Here is how one observer modestly but effectively puts one phase of the municipal problem:

"How much could be done by the municipalities if we had wisdom enough! A given amount of money, spent for the general good, would do so much more for individual comfort and accommodation than an equal amount spent by individuals, each for their families, their near friends, and themselves. I suppose there is some truth in the saying that a 'cure for the evils of democracy is more democracy,' but I wish we could give democracy a better chance by realizing that we cannot all have intelligent opinions about everything—none of us can except about a comparatively few things—and by trying to have our work done under the charge of honest experts."

The National Municipal League is grappling with this phase of this question. Last year A. Lawrence Lowell, now president of Harvard, contributed a paper to the Pittsburgh meeting of the League on "Permanent Officials in Municipal Government." At the recent session of the League, Richard Henry Dana of Boston, chairman of the Council of the Civil Service Reform League, presented a paper on this subject under the title of "Taking Municipal Contracts and Purchases out of Politics."

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

"EVERYMAN'S HISTORY OF THE ENGLISH CHURCH."

To the Editor of The Living Church:

I HAVE just received, per my order, Dearmer's *Everyman's History of the English Church.* Let me thank your publishing house for calling attention to it. I have more than once wanted such a book to put into the hands of young people and other persons who have neither time nor ability to go into the larger books for first principles and the plain story of the origin and history of our mother Church. The book is splendidly written, well printed, and attractively bound. But one of its best features is the numerous illustrations. These, even more effectually than the printed story, portray the early origin, development, and continuity of the Church in England. The author is to be congratulated on his work, for this is the book to put into the hands of the beginner, the uninformed, and the misinformed (if these latter cannot read a fuller history). Only a few days ago I had the opportunity of recommending this book to a Romanist who was told that I was "only an Episcopalian minister," though I "dressed like a priest"; and who in conversation said he had always been instructed that the "Episcopal" Church was started by some king who wanted a divorce, and who, because the Pope would not allow it, started this Church of his own that his desire might be accomplished. "Then if you are a Catholic priest, Why don't your Church have a Catholic name?" I ask for information: To whom shall I refer my questioner?

Well, thanks for this little book. Now who will write one to go with it of the history of the American Church? We need one—fully illustrated in the same way, and published for twenty-five cents. I am aware that we have two or three very good small books on the American Church, but they do not quite answer the need. There is certainly some American Churchman of the type of Dearmer and as loyal to American tradition and spirit as he is to English, who can do this. We should then be able to put into our school libraries and give to enquirers and to young Church people an attractive and sufficiently complete introduction to the history of our Anglo-American Church.

Very truly yours,

THOMAS JENKINS.

St. Saviour's, Skaguay, Alaska, Nov. 3, 1909.

THE NAME OF THE CHURCH IN THE GENERAL CONVENTION OF 1886 AND AFTERWARDS.

To the Editor of The Living Church:

IN your able and appreciative "study" of the late Dr. Huntington's place and influence in the Church (in your issue of September 4th) you speak of the votes taken in the General Convention of 1886 on various propositions relating to "the Name of the Church," and you give my name some prominence in connection with one of the resolutions voted on. I assume, therefore, that you will permit me to say something on that subject, which is of interest to-day, as it was then. I am the more moved thereto by the admirable article of the Rev. Dr. Shinn in your number for September 25th, which is in line with some thoughts I desire to express. It is devoutly to be wished that we could all of us discuss the matters we have to deal with in the same judicious, calm, considerate, and urbane spirit.

The name Dr. Shinn seems to favor in that article is in effect the same as that which I proposed in the Convention of '86, and which, though not carried by "Dioceses and Orders," received an actual majority of 46 votes as recorded in the Journal. We speak of our communion colloquially, as Dr. Shinn remarks, as "the American Church." Bring that name into a more dignified form, justified not only by ecclesiastical but by Scriptural precedents, and it will be "The Church in the United States of America," which was what I proposed.

If that were adopted as the name of the whole Church, the name in each diocese would settle itself as "The Church in the Diocese of ——." I may illustrate the ease with which that change would come by what happened in the last Convention of Central New York. At the convention of the previous year a clerical member offered a resolution to amend the constitution so as to advance the annual meeting of convention from a day in June to a day in May. It was referred in the ordinary routine to the Committee on Constitution and Canons, and was reported back in this form: "There shall be an Annual Convention of the Church in the Diocese of Central New York on a Tuesday in May," etc. So far as the Name of the Church was concerned, that was approved without a dissenting voice, and at our late Convention it was adopted in the same way—and not by any means without our knowing what we were doing.

There is a right way and a wrong way of doing things. One way is to make a big fight about them, to put one's argument so as to offend and mortify those whom one wishes to influence, and to stir up antagonism instead of working convictions. The other is to use peaceful and persuasive methods, sound arguments, and courteous consideration for the other side. As I read your article I seem to feel an implied censure or hint of inconsistency in my voting against Mr. Judd's resolution and then offering one myself of the same tenor so far as it went. I voted against Mr. Judd's resolution, not because I disapproved of the end aimed at, but because I did disapprove of the way in which it was put; because it was so worded as to provide antagonism, to offend brethren in Christ, and to cast discredit upon the fathers of our American Church, who in a difficult time had been so wise in laying its foundations. You characterize Mr. Judd's motion as "a very mild preamble and resolution," and yet it fixes upon the founders of this Church the stigma of giving it a name "too narrow and exclusive," "incomprehensive in its significance, misleading to the uninformed and to that extent pernicious and harmful"; and it asks the General Convention to put that upon its records for perpetual preservation as its judgment upon those who organized the General Convention itself. Whether that is true or not, I humbly submit that it was not our duty to say it on that occasion, and therefore I voted against it.

Now it was because I felt in this way, and because many others deemed it a mere effort to gain a partisan victory by ignominiously expelling the words "Protestant Episcopal" from our designation, that I endeavored, and I think successfully, to divest the question of this negative and partisan character, and to present it in a positive and constructive form, in which most might perhaps agree. I think I succeeded; because, though my preamble and resolution were not adopted "by Dioceses and Orders," the votes counted individually gave it a majority of 46—the ayes being 157, the nays 111.

* * * * * * * * * * *

I had got so far in what I was intending to say, when some other things had to be attended to, and I had to lay this aside for awhile. In the meantime the program was received of the Missionary Council of the Second Department, which met in Utica, and of which a good account has been published in your columns. Trusting that you will print this and permit me hereafter to offer some remarks on the general subject which it would take up too much of your valuable space to say now, I conclude at this time by calling attention to the heading of the programme alluded to as follows:

"Program of the Missionary Council of the Second Department of the CHURCH IN THE UNITED STATES, to be held in Utica, October 26, 27, and 28, 1909."

JOHN H. EGAR.

Utica, N. Y., November 15, 1909.

[If, inadvertently, we were so unfortunate as to write so as to seem to cast an "implied censure" upon Dr. Egar in the editorial referred to, our language did not at all reflect our thoughts and most happily do we disavow such an intention. The thoughts which we desired to express were (1) that the "change of name" on the Title Page of the Prayer Book would not change the legal title of the Church unless it were also changed elsewhere; and (2) that it failed because some voted for Mr. Judd's resolution, some for Dr. Huntington's, and some for Dr. Egar's, and that threefold division of the affirmative vote caused the entire proposition to fail. We will gladly welcome the further discussion of the subject which Dr. Egar proposes. And we add, what we have said before, that we shall feel that the time is now ripe for the final change to be made, if men who voted against the Judd resolution in 1886, or voted change "inexpedient" in 1904, will take the initiative. In order to prevent any possibility of the change being made by a merely partisan vote, which would be deplorable, we are hoping that the change, when it comes, will come in that way.—EDITOR L. C.]

SPIRITUALIZE NATIONAL HOLIDAYS.

To the Editor of The Living Church:

AS the Church has always stood so prominently in our nation's history, anything which may increase that relationship and vitalize her influence in the state may well call for careful consideration on the part of clergy and laity alike. To that end, I subjoin extracts from recent private correspondence which was given me by one of the communicants in this parish:

"Tuesday is Election Day in Massachusetts also, but not a holiday; not even a holy day either, I am afraid, thanks to the inertia of the clergy. It isn't necessary for a priest, just because he is a priest, to try to jam his personal and political opinions down the throats of the laity, as lots of them do; but it is most emphatically necessary, and just because he is a priest, that, as a'Kempis says, he should 'not be slothful in Holy Oblation' as most of them seem to be. Why not have a corporate communion for the men of the parish (so long as they alone are voters) on the early morning of each Election Day, with the intention of the Mass, and the special Collects, the Epistle, and the Gospel all for *guidance* and a right judgment in all things? Republicans, Democrats, Prohibitionists, and all others could meet on common ground there, and citizenship be consecrated in its Sovereign Act. But the very priests who lament the absence of *men* from their churches and complain of the 'godless' state do nothing to make their religion a reality in the midwifery of government! Most of them are abed by the looks of things when the polls open at six A. M., with no lack of men to minister *there* and with ample congregations of hangers-on. Would it hurt the Ambassadors of Christ to be about their Father's business on that one day at five, and to repeat their ministry once or twice at later hours, lest some should still remain neglected in the market place? And it is the same with all the other great national holidays—left in utter neglect. If some of us find it increasingly difficult to have any respect for the emasculated and too often fraudulent substitute for Christianity which marionettes before us, a part of the responsibility at any rate must rest upon those custodians of holy things who suppose that the lay figure can be hidden by clothing it in the garment which is without seam and woven from the top throughout. . . . . What better chance could there be to teach the doctrine of 'the Communion of Saints' to men who seldom have a chance to listen to sermons on All Saints' Day or All Souls', than at a solemn Requiem on the one day the whole nation sets apart for the remembering of its dead—Memorial Day? Blue and Grey alike could be remembered and our reunion be cemented by our Faith."

These suggestions coming from a layman give evidence of desire on their part for such a religion as shall be eminently practical in business and politics as well as devout and spiritual. May not the remedy for "corrupt politics" be found in a spiritualized Christianity? Could not the committee at present considering "Special Offices" prepare forms of services for "the great national holidays," so that the next Convention might adopt them, to the enrichment of our Liturgy and the increase of the Church's usefulness in the world? In the Proposed Book of 1785 Independence Day was recognized by a special form of service, and this year we realized the desirability of having such a service—the opportunity of emphasizing good citizenship being manifest to all. If on this day the great lessons of civic duty could be taught, they might be repeated on the several other days during the year.

I feel that this "suggestive complaint" contains much food for reflection, and as such I commend it to your readers.

FREDERICK E. SEYMOUR.

Church of the Ascension, Wakefield, R. I.

WHO WILL CARE FOR THESE CHILDREN?

To the Editor of The Living Church:

I HAVE received a letter from a very estimable young woman teaching in the Government School at Sitka. She is a Churchwoman, and naturally turns to the Church for help in her anxiety to help others. I am sending a copy of her letter, which will explain itself. It will be a favor to us both if you can suggest any, and as many, institutions that might be suitable.

"Sitka, Alaska, October 25, 1909.

"My Dear Mr. Roe:—I am writing you to ask if you know of any institutions or charity homes in the East or Middle West where children from Sitka could be sent. Most of them are Russians and belong to the Russian Church. There is a boys' orphanage under the Russian Church here; but they are now overcrowded and the priest in charge would like to send some of the boys where they could get medical aid and training which they cannot get here. Some *must* be sent away as they cannot be allowed to remain with the other boys. If a place cannot be found for them they will probably be turned adrift and go from bad to worse, as the priest does not feel justified in keeping them with the others.

"There are some girls here also who would have much better chance for decency and right living if they could be gotten away Some of these are mere children, others in their teens who, I suppose, would be classified as 'fallen.'

"I suppose such places would be Church institutions, as cities and towns seem to have all they can manage.

"Yours respectfully, (signed) ALMA J. DELANEY."

Very truly yours,

(REV.) ROBERT E. ROE.

Ketchikan, Alaska, November 5, 1909.

THE ELECTION OF MISSIONARY BISHOPS.

To the Editor of The Living Church:

AT a certain missionary council of one of the Departments, they had up for consideration the advisability of asking the General Convention to empower the Missionary Council to elect Missionary Bishops within its borders. The article also stated that if it had not been for the Bishops voting against it, the petition would have been adopted.

We speak of the desirability and advantage of being as wise in heavenly as in worldly things. There are men who do not go out West unless they can go there as Missionary Bishops. If they cannot be called to this high office, most of them remain in the East. It does not follow that because a Missionary Council is to fill episcopal vacancies within its borders, it will select a man resident therein. Yet I believe that in a majority of cases they will do so; and also that it is for the best interest of the Church to do so. They would elect a man who had gone out there for the love of the work, who had proved himself faithful over a few things, and who would, from the very nature of God's laws, be found worthy and fit to be ruler over many things.

Again, if a Missionary Bishop is elected by the present method, he will, in the great majority of cases, be a man who has never been inside his district before. In his case there will be many trying circumstances of which he is quite ignorant till after he has encountered them in a few months or years of actual residence. In his case they cannot well be remedied. If a missionary previously resident in the district had been elected, he would know somewhat of the people and the place, and know the difficulty and hardships of the task before him, and of his own ability, physical as well as otherwise, to be equal to the work.

There are some so-called transient missionaries as well as those who remain for a lifetime. From those of long, faithful, and effective residence and work, it would seem fitting to elect the overseers of God's most important work. To do so would be a worthy encouragement for those who go out there and remain there. The very fact that a Missionary Bishop would be elected, as he would be most likely to be in this case, from the missionaries of the district, would dignify this noble band of men in their own estimation as well as in that of the general Church. That these faithful and tried missionaries would be more apt to receive merited consideration if the election were in the hands of the Missionary Council than as at present, is from the very nature of the case quite beyond doubt. And would it not also be for the best interest of the Church?

LEWIS OSTENSON.

PROHIBITION OR NO PROHIBITION.

To the Editor of The Living Church:

YOUR editorial in the issue of this date relative to *Dry-Wet*, together with some utterances of similar nature appearing recently in THE LIVING CHURCH, arouses some curiosity as to whether you desire to influence your reading public in favor of the National Prohibition party or in support of their great antagonist, the Anti-Saloon League, which has succeeded in side-tracking the great issue presented to the people through the National Prohibition party.

The National Prohibition party would seem to hold a perfectly logical position, namely: if you wish to enforce total abstinence, strike at the root of the matter by prohibiting the legalized manufacture of intoxicants and removing the support afforded the traffic through the government internal revenue laws. The position of that party is one thing; the position of the Anti-Saloon League is quite another thing. The latter organization labors not for total abstinence; they publicly declare that some of their most troublesome enemies are found

among total abstainers. Their one effort is directed, not against the manufacture or drinking of intoxicants, but against the selling of intoxicants, and that in limited areas. Their victories are achieved through the votes of moderate drinkers, whom they delude into thinking that it is morally right to vote to make it a crime to sell that which the voters themselves intend to purchase.

Possibly some of the clergy, agreeing with you that both the saloon and prohibition are evils, may dissent from you in the opinion of which constitutes the greater evil. Lying just back of all the teaching of the National Prohibition party is the Manichæan heresy that matter is evil; and lying just below the surface of the teaching of the Anti-Saloon League is the doctrinè that it is not a crime to buy and use, but merely a crime to sell, intoxicating beverages. From personal experience I know that both of these organizations utterly condemn those churches which use fermented wine for sacramental purposes. How long since THE LIVING CHURCH has had a new revelation on the subject of how far it is wise and safe to further the interests of those who, if they could, would at once deprive the Church of the chalice?

In extenuation of my audacity in writing you thus, I would add that my father was a Prohibitionist in Iowa; I personally have been through the mills of the Prohibition gods in Iowa, Kansas, Texas, and Ohio, and have been a student of the subject for more than twenty years, with many of those years spent on the ground where the fight waxed hot, as only this among all the social problems can make a community warm.

Respectfully,

Canton, Ohio, Nov. 20 ARTHUR W. HIGBY.

THE FIVE MILLION DOLLAR CLERGY PENSION FUND.

To the Editor of The Living Church:

I AM much disturbed to hear that in some unaccountable way the report has been started that this Commission has raised $70,000 and used $30,000 for office expenses. On the face of it such an assertion is ridiculous, not only because the Commission is composed of honorable clergymen and laymen, but of men likewise of at least fairly good business capacity. We should not want to ruin our cause by such wanton inefficiency at the outset.

I, therefore, in behalf of the Commission, make emphatic denial. At the last meeting of our executive committee, as was reported to the papers, there had been obtained $62,000 in cash and pledges; and from two dioceses promises of $165,000. Thirty thousand dollars had been paid over to the Clergy Relief Fund, and there was more money in hand shortly to be thus paid. The report above mentioned must have arisen from the careless reading of the $30,000, which was not for expenses, but was clear gain to the treasury of the Clergy Relief Society.

The salary of our financial representative was provided for by special individual gift, at the very first meeting of the Commission for organization; and does not trench upon the receipts of the Commission for one penny. Whatever expenses we have had are mainly for the printing of circulars and information, which must needs be in large quantities to be distributed throughout the whole United States. Anyone giving consideration to the matter will see that it is incredible that any such sum should be used for such expenses. The standing of our treasurer, Mr. Samuel Mather of Cleveland, and of our financial representative, the Rev. Dr. Wilkins, makes such rumors the more incredible. But even incredible things can gain widespread credence and thereby do injury even to a noble cause.

November 20. CORTLANDT WHITEHEAD.
President of the Commission.

FATHER PAUL'S PROMISE AND THE GRAYMOOR PROPERTY.

To the Editor of The Living Church:

I MUST point out that Mr. Paul J. Francis, in his carefully-worded letter of last week, does not deny any statement made by me the week before, in your columns; and the moral question I raised then still requires an answer: namely, What right he has, after renouncing his orders and submitting to an alien Church, to retain possession of property secured and maintained by gifts made to him while still in the communion of this American Church? That question is fundamental; of the fact that the property at Graymoor was so obtained and maintained, no doubt has been suggested. In "going to Rome" at last, he has followed the course his own teachings for some years have indicated as necessary. I could have wished he had preferred to go in holy poverty, and not with goods that do not belong to him.

As to his Elmira mission, it is true that on his first visit he declined to take money offered him, beyond his expenses; but on two later occasions he repeatedly solicited gifts of money, supplies, etc., for his society as an agency of this Church. The principle involved is the same, whether the responses to his appeals were large or small; though they were much larger than he recollects.

I hear of an attempt to justify Mr. Francis' malversation by the case of St. Joseph's, Rome, N. Y., which, when its entire congregation was received bodily from the papal obedience by the late Bishop Huntington, continued to be used by them and is now subject to the Bishop of Central New York. But there is this radical difference: St. Joseph's was built by the money of its own people; it had never been consecrated to Latin worship, and the Roman Bishop had acquired no rights there. It was entirely under the control and at the disposition of the congregation. The property at Graymoor, in large part at least, was secured and supported by moneys solicited from Churchmen, on the ground of its being used under the direction of a priest of this Church subject to an American Bishop. Mr. Francis has professed poverty; so that he cannot claim it as his own personal property, the title to which he might carry with him wherever he is pleased to go. And, in answer to the question I have raised, I submit that since his deposition he has not the slightest moral right to enjoy the use of property so acquired.

Mr. Francis' statement to me of his fixed purpose to vest all the property of his society in his Bishop introduces another complication into the problem; and his denial that he ever made such a promise to the late Bishop of Delaware does not touch my assertion, here repeated, that he told me of that intention as part of the organic plan of his society. I fear his memory is not good.

The story of Mr. Francis' ideas concerning the Council of Nicea (which I have frequently told) is indeed amusing; it is also true, as I need scarcely add.

I am, sir, yours faithfully,

Boston, Nov. 20, 1909. WILLIAM HARMAN VAN ALLEN.

To the Editor of The Living Church:

THE reply of Father Paul James Francis, S.A., to Dr. van Allen's letter shows the type of mind and character of morals that has ever given the Church trouble. I should like to ask the reverend father if he did not accumulate all the property that he now holds when he was a priest of the Protestant Episcopal Church in the United States of America? And did not the faithful contribute to his cause while he was in that Church? And was it not given largely because of the endorsement of his brothers in the priesthood?

I know enough of raising money for religious work and the way people give it to believe that it is absolutely dishonest to take such property entrusted to one who is supposed to be a faithful priest in one branch of the Catholic Church, and divert it into another branch, because the individual is mentally dissatisfied and goes to that branch. I have a great respect for a man who, by conviction, gives up everything he has: father and mother, brothers and sisters, as well as wealth, for his faith. If the reverend father had said to the Church, "I can no longer remain in your communion," and had simply gone himself, we should all have respected him; but to take property into one communion which was given to another is likely to do both himself and the Roman Catholic Church in this country more harm than good.

Sewanee, Tenn., Nov. 19. W. S. CLAIBORNE.

To the Editor of The Living Church:

PERMIT me to endorse Dr. van Allen's statement. It is perfectly clear in my memory that when "Paul James Francis, S.A.," first appeared in Garrison, N. Y., he assured me that the entire property belonged to the Bishop of Delaware, for the order was to live in absolute poverty and own nothing. It is hardly necessary to say that since he effloresced into his own peculiar specialty the writer has had no confidence in the sole professed member of the "S.A.," and is gratified that at last he has gone to his own place.

RICHARD RUSSELL UPJOHN.

BOOKS FOR CHILDREN.

A DIFFICULTY in acknowledging the autumn publications for children is that their large number precludes any but the briefest mention. Happily, if one confines himself to the publications from the leading houses, there is little probability of obtaining anything objectionable from a literary—much less from a moral—point of view.

FOR LITTLE CHILDREN.

We are perhaps less well supplied with fairy stories than usual. An attractive volume by Madge A. Bigham bears the title *Overheard in Fairyland*. Within the covers we find nature stories in which fairies are thoroughly intermingled. [Little, Brown & Co. $1.50.] *Pinocchio*, the "Italian Alice In Wonderland," translated by Joseph Walker, is always justly popular with the little people. The adventures of the little wooden boy are delightfully amusing, and point their morals not too obviously. [T. Y. Crowell & Co.]. The bound volume of *Chatterbox* will delight those readers who are accustomed to receive this volume year by year, as their parents did before them. [Dana Estes & Co.; boards $1.25; cloth $1.75.] A book for very little children by Mary Frances Blaisdell, entitled *Polly and Dolly*, contains short stories in large print, with several colored plates that will undoubtedly please the little people. [Little, Brown & Co. 60 cts.]

FOR CHILDREN A LITTLE OLDER.

A delightful series of stories from nature relating to the grasshopper, the house-fly, etc., is *Wonderful Little Lives*, by Julia Augusta Schwartz. It is well calculated to interest children in the observation of such things as are close to them in nature. [Little, Brown & Co. $1.50.] Some folk lore of the Sioux is told in *Wigwam Evenings*, by Charles and Elaine Eastman, wherein it will appear that the children of the wilderness told their sagas and delighted to honor their heroes as did our fathers in mediæval Europe. The volume is well written and illustrated by E. W. Deming, and should appeal to a large class of childish readers. [Little, Brown & Co. $1.25.] A companion volume to Andrew Lang's series of fairy books, which always bore a distinctive color in the title of each, is a volume by his widow entitled *The Red Book of Heroes*. Mrs. Lang has already proven her literary ability, and in this volume she draws from the history of many lands for stories which will be of interest to children. Excellent illustrations add to the attractiveness of the volume. [Longmans, Green & Co. $1.60.] A series telling of children in other lands is entitled *Little People Everywhere* and is introduced in four volumes with the following titles: *Manuel in Mexico; Kathleen in Ireland; Rafael in Italy; and Ume San in Japan.* Each has a colored frontispiece and several full page illustrations from photographs. [Little, Brown & Co.; each 60 cts.]

FOR LITTLE GIRLS.

The books by Amy Brooks have long been standards, and it is necessary only to say that there is a new one in the series of Prue books, entitled *Prue at School;* and in the Dorothy Dainty Series, entitled *Dorothy Dainty in the Country*. [Lothrop, Lee & Shepard Co.; each $1.00.]

FOR GIRLS FROM TEN TO TWELVE.

There is, this year, the usual variety in girls' books. In *Chet*, by Katherine M. Yates, we find a real little boy and girl who will prove pleasant companions for many children. [A. C. McClurg & Co. $1.25.] *The Secret of Old Thunderhead*, by Louise Godfrey Irwin, is a child's story with perhaps more than the usual share of plot and will interest boys as well as girls. The illustrations are by Victor Perard. [Henry Holt & Co.]

Among school stories are *Dorothy Brooke's Schooldays*, by Frances Campbell Sparhawk [Thomas Y. Crowell & Co. $1.50]; *A Little Heroine At School*, by Alice Turner Curtis, the second volume in the Little Heroine Series [Lothrop. $1.25]; *The Coming of Hester*, by Jean K. Baird [Lothrop]; and *The Girls of Fairmont*, by Etta Anthony Baker [Little, Brown & Co. $1.50]. *American Patty*, by Adele E. Thompson, tells the story of a brave little patriot and the part she played in the stirring events of the war of 1812 [Lothrop. $1.25] *Dorothy Brown*, by Nina Rhoades, author of *The Brick House* Books, is a pleasing story for girls, with more plot than was contained in some of the author's earlier books. [Lothrop. $1.50]. *Mother Tucker's Seven*, by Angelina W. Wray, suggests the famous *Pepper* Books, so long popular with children of all ages, as it relates to the struggles of a mother to keep together her large family of girls and boys, and the fun they incidentally get out of the affairs of every-day life. [Lothrop. $1.25]. In *We Four and Two More*, by Imogen Clark, we have a pretty volume with charming decorations, describing the pranks of six real children. [Thomas Y. Crowell & Co. $1.25.]

FOR OLDER GIRLS.

In the fifth volume of the Sidney books, *Janet at Odds*, several of Miss Ray's favorite characters reappear. We find "Janet" conducting a boarding house for her friends during a summer in Quebec, and the trials she undergoes in her attempt to make a pleasant house-party out of it furnish the background of the present volume. [Little, Brown & Co. $1.50]. *The Wide Awake Girls at Winstead*, second in the Wide Awake Girls Series, is a wholesome story entertainly written by Katharine Ruth Ellis, and illustrated by Sears Gallagher. [Little, Brown & Co. $1.50]. *Betty Baird's Golden Year* is the third and concluding volume of the Betty Baird Series, and is a very pleasingly written story suitable for girls of from twelve to fifteen. [Little, Brown & Co. $1.50]. A story with a mystery, which will appeal to some older readers as well as to the young folks is *The House on the North Shore*, by Marion Foster Washburne. The volume is well illustrated [A. C. McClurg & Co. $1.25]. The latest of the Helen Grant Series by Amanda M. Douglas, *Helen Grant, Teacher*, describes the experiences of "Helen" in conducting her first school, where she has opportunity to display, in the trying situations in which she is placed, the character and spirit which win for her the hearts of her pupils. The illustrations do not, however, add to the book [Lothrop. $1.25.]

The author of *The Widow O'Callaghan's Boys* is sure to find an audience for its successor. Although *Maggie McLanehan* is not, perhaps, quite equal to the former book, it is still a very well written and entertaining story. "Maggie" is so true and loyal that she will win her way to the heart of a sympathetic reader, as did "Pat" before her. The holiday edition of this book is handsomely printed, and illustrated in colors by Florence Scovel Shinn. [A. C. McClurg & Co. $1.50]. A beautiful book about children which will, however, appeal more to those who like to recall their childhood days than to the young folks themselves, is *The Child You Used To Be*, by Leonora Pease. The volume is tastefully decorated by Lucy Fitch Perkins. [A. C. McClurg & Co. $1.50]. The greater part of the stories contained in a volume by Anne Warner, entitled *Your Child and Mine*, have previously appeared in some of the leading magazines. The first story, *The Surrender of Cornwallis*, is undoubtedly the best. This book is another proof of the versatility of the author of *Susan Clegg* [Little, Brown & Co. $1.50].

BOOKS FOR BOYS.

Among the autumn publications for boys are included *An Island Secret*, by Earle C. McAllister, depicting the further adventures of the heroes of *On Tower Island* [Dana Estes & Co. $1.50]. *Donkey John of Toy Valley*, for younger readers, by Margaret Warner Morley, tells in entertaining style the story of the life and peculiar industry of dwellers in this little-known valley of the Tyrol. [A. C. McClurg & Co. $1.25]. England in the thirteenth century is the scene of a new book by Gulielma Zollinger entitled *A Boy's Ride*. It is a handsome volume of the days of chivalry. [A. C. McClurg & Co $1.50].

Redney McGaw, street gamin, has already found a considerable audience, since a part of the story appeared in serial form during the past year. Those who wish to hear more of his lively adventures will enjoy them, as they are now printed in full, with illustrations suggesting the circus life. [By Arthur E. McFarlane. Little, Brown & Co., $1.50]. War stories are nearly always sure of an audience, if at all well written, and the first volume of a new series by that popular writer for boys, Everett T. Tomlinson, *For the Stars and Stripes*, will undoubtedly prove as successful as his previous works. [Lothrop, $1.50]. Another new series of books, under the title Young Captains of Industry, is commenced with *For the Norton Name* by Hollis Godfrey, and deals with the struggles of a college lad to carry on his father's business. [Little, Brown & Co. $1.25]. *The Boys and Girls of Seventy-seven*, by Mary P. Wells Smith, is the fourth in the Old Deerfield Series of historical romances. It deals with events in the Revolutionary War, and Mrs. Smith has pictured in realistic language the hardships and self-denial endured by the brave men and women of that period in their efforts to secure independence. [Little, Brown & Co. $1.25]. Life at a military school is depicted in a book by Norman Brainerd, entitled *Winning His Shoulder-Straps*. This is the first volume in the Five Chum Series. [Lothrop, $1.25]. In the Lakeport Series we have *The Football Boys of Lakeport*, by Edward Stratemeyer, which will be of interest to those boys who have followed the author's previous heroes through the series. A patriotic book commemorating the cruise of the battleships, by Roman J. Miller, is entitled *Around the World with the Battleships*. The author accompanied the battleship fleet, and tells his impressions in a simple, direct style which will appeal to boys. [A. C. McClurg & Co. $1.25]. A wholesome story for boys, written by a man who knows all about lumbering in a practical way, is *With Pickpole and Peavey*, by Clarence B. Burleigh, wherein the adventures of a city boy and a country boy, working together in the lumber camp, are set forth in interesting form. [Lothrop, $1.50]. Instructive, as well as decidedly interesting, is *The Boy With the U. S. Survey*, being the first of a series of boys' books along an entirely new line. The information contained in the present volume is, we are assured, entirely accurate. There are illustrations from photographs taken on a survey trip, which add to the interest of the book. [Lothrop, $1.50]. *Sure-Dart*, by Frederick H. Costello, being "a story of strange hunters and stranger game in the days of monsters," will appeal to those who delight in the *Swiss Family Robinson* style of literature. It is quite impossible, but that does not detract from its interest for a large number of readers. [A. C. McClurg & Co. $1.25]. In *The Big Brother of Sabin Street* we have a sequel to Mrs. Thurston's popular book *The Bishop's Shadow*, dealing with the work of Theodore Bryan among the street boys. [Fleming H. Revell Co. $1.00]. *Billy To-morrow*, by Sarah Pratt Carr, tells the story of a little boy who lives in San Francisco after the earthquake. His adventures will please many childish readers. [A. C. McClurg & Co., $1.25.] F. E. W.

Let us be Happy and Thankful Withal

A THANKSGIVING.

Though we be forespent with the burden of toil,
Though we battle 'gainst odds with the foes who would spoil,
Since strength comes through travail, and glory crowns strife,
We thank Thee, dear Lord, we thank Thee for life.

Though wrong be triumphant and right trodden down,
Though success to all seeming the ill-doer crown,
To Thee we commit us, nor doubt Thou art just;
We thank Thee, dear Lord, we thank Thee for trust.

Though our plans may be thwarted and our efforts be vain,
The spirit within us reviveth again
And girds it anew with disaster to cope;
We thank Thee, dear Lord, we thank Thee for hope.

Though our deepest affection bring bitterest woe,
Though love be the fountain whence scalding tears flow,
We esteem it the treasure all treasures above;
We thank Thee, dear Lord, we thank Thee for love.

And when, as it must, ends life's fleeting day,
When the fast-falling shadows our spirits dismay,
If Thou be our strength, with our last, fainting breath,
We shall thank Thee, dear Lord, we shall thank Thee for death.

Brownwood, Texas. (The Rev.) JNO. POWER.

THE FATHER'S TABLE.

THERE is enough on the good Father's table for us all, so we have been told time and again. It is on Thanksgiving Day that social reformers, deep thinkers, and just plain ordinary men are, or should be, most concerned about the proper distribution of this sufficiency. "Let him who hath give to him who hath not," is surely the rule easiest to be understood by wise and simple, and as many a Thanksgiving season bids fair to come and go while men are cudgelling their brains as to the proper method of so equalizing wealth that the poor we may no longer have with us, it is well for the well-to-do to continue to act under the guidance of the text that bids them to "eat the fat, and drink the sweet, and give portions to many."

Meanness, selfishness, carelessness, poor humanity's pet vices, are apt all the year round, Thanksgiving included, to try to explain away the latter part of this text, over-working, in doing so, the word *pauperizing* (a word nowhere to be found in the Bible); but as they have not yet succeeded in quieting the conscience that was breathed into man along with his soul, there is still reason to hope that God's Bible will last, as a rule of life, as long as God's earth shall bring forth its harvests.

The poet tells us that while the wise ones of earth are planning to lay down water pipes for the use of those in need, we must continue to give the cup of cold water whenever it shall be demanded. It is the same with other gifts that it may be in our power to make. We cannot, single handed, set right a world that has been going wrong for sixty centuries more or less, grinding the faces of the poor and increasing the over-abundance of the rich, but we can every one mend one, and fortunately the influence of good example in the matter of trying to do one's duty toward one's neighbor is a thing that spreads.

Ruskin describes the man who refuses aid to those in need as a "chrysalis devil," thus repudiating the supposed bond of brotherhood between such a creature and those who have been created in the image of God. Who knows but that such a self-centered wretch may really be devil-possessed? "One of them hath a devil," was said of the disciple who censured the pouring out of the perfumed ointment, saying it might be sold for much and given to the poor: "not that he cared for the poor, but because he was a thief and had the bag, and bare what was put therein."

He had a devil, this traitor who cared not for the poor, and so was false to Him who identified Himself with the poor; false even as Lucifer was false, bringing upon himself the sentence of banishment to a place prepared for him and his angels.

If only to prove that they are human and not devils, the inhabitants of earth should never lose sight of their duty towards God's poor. The good women of long ago "ministered of their substance" to the Carpenter of Nazareth; the good women and men of to-day should still minister to Him of their substance by sharing it with such as have need. It is the truest way in which to show thankfulness for what has been given to them by the great Father of rich and poor, worthy and unworthy, Jew and Gentile, Christian and heathen. C. M.

"GO, WORK TO-DAY IN MY VINEYARD."

BY MARIE J. BOIS.

THERE was a time when these words awoke in me visions of heathen lands, of self-sacrificing missionaries laying down their lives for the Master, and, dimly in the glorious but distant future, the reward of the crown of righteousness which the Lord, the righteous Judge, is to give to all them that love His appearing.

Without losing its breadth, the vision grew clearer and clearer until it became a reality: "Go, work to-day in My Vineyard," the Master says to every one of His disciples wherever they may be; so that to them who heed the call, in the very place appointed for them, in their daily task, whether in the office, or in the shop, or in the schoolroom, there, and nowhere else, lies the work they have to do in the Vineyard.

True, it is not always the place *we* would have chosen, and often, at first, we look round in dismay, aghast at the task, but what would we say of a workman who, when sent out in the morning to work in a field, would return to his master and say, "Give me an easier task, for the ground is too hard and the weeds are too many"? With what scorn would we look upon him; judged by us he would quickly be turned out, without being given a second chance to redeem his reputation.

How thankful we may well be that our Master does not judge as men judge, that He sees possibilities in our character which others cannot see!

How often do we hear, yes, how often have we ourselves exclaimed, "If only circumstances were different how much easier it would be, what better results could be obtained!" But he who is sent to weed cannot expect to see the harvest ere the seed has been planted, and he who sows the seed knows full well that he must wait many months ere the grain is ready to be gathered into the barn. Why should we Christians be more impatient than the husbandman? Why should we weep and be disconsolate because there are difficulties to be encountered in that one special corner of the Vineyard where you and I, dear reader, are even now working?

And then, why should we go to our work weak and unprepared? Do we send laborers to their work without first giving them the necessary food to sustain their strength? And is our divine Master less kind, less thoughtful of His workers than man? Has He not provided? Does He not give His very Self to us in His holy Sacrament? How can we expect to grow strong and to do good work for Him, work that shall not be burned, if we refuse to accept the food He has provided for us, even His Body and Blood? Oh! how foolish we are. "If you know these things, happy are ye if ye do them"; and we know them without doing them. We try to do our work in our own strength and then we wonder at our many failures. "Go, work to-day in My Vineyard," says the Master. Let us obey, let us go, even to-day, but first let us ask and receive the Food which He alone can give.

AS A TALE THAT IS TOLD.

An angel stood upon the ageless shore,
And, thoughtful, scanned the circling Gulf of Time
That, pulsing, throbbed and trembled oft and o'er,
While breathing low, in measured beat and rhyme,
Its monologue of weird and mystic lore.

The mighty swell of centuries unrolled—
The surging years, the months' o'erlapping swirl;
The white-capped days, the whisp'ring hours that told
Of journeyings long, a ceaseless, hurrying whirl,
To reach, all spent, at last, the sands of gold.

Rich, passing sweet, and full, its wondrous song—
A son'rous psalm of rhythmic, surgeful tone;
Now lifted high, in swelling cadence strong,
Now sinking low, in broken plaint and moan—
The sobbing sigh that follows weeping long.

O fitful song, attuned to minor chords,
In measured strains from depths unmeasured brought;
In notes now hoarse and fierce, as clash of swords—
Triumphant, now, with joy, with woe now fraught—
A tragic symphony, unheeding words;

Of ships it told, glad launched—unseen again;
Of combat sharp, of struggles true and brave;
Of priceless spoils sunk 'neath the hungry main;
Of joy and hope, slow breasting storm and wave;
Of waiting hearts grown sick through watchings vain.

The angel heard: Then from the ageless shore
A mighty Voice: "Now, by the great White Throne,
O sea, whose name is Time, thy journey o'er;
Thy tale is told; respite thy plaint, and moan;
Heed now the Word: *'Lo, Time shall be no more!'*"

And lo, afar, as when the evening creeps
O'er mighty plains, a deep'ning, wond'ring calm;
A hushful peace that, softly, slowly steeps
The tossing deep, now crooning low its psalm—
Till with a restful sigh, the great sea sleeps.

L. L. Robinson.

GLADSTONE, A CHRISTIAN STATESMAN.

By Eugenia Blain.

SOMEWHAT at variance are conceptions of the Christian religion held by Evangelical and by Catholic, in the Anglican Church, and the way between is a difficult one, clouded with the mists of doubt and uncertainty. This was the road traversed by Gladstone, who passed from one extreme to the other in the course of his long life.

From his parents, but more particularly from his mother, he received the legacy of a deeply religious nature, which bore fruit in a zeal for holiness that never left him, though its outward expression was not always the same. Mr. John Gladstone, his father, of Scottish origin, and by birth a Presbyterian, very early withdrew from that connection to enter the fold of the Church, but carried with him to his new allegiance all his former sympathies and prejudices. Hence he became at once allied with the Low or Evangelical party, and reared his family in the same way of thinking. They were all good children. As a boy Gladstone was most exemplary, nor was his college life marred by any of the escapades held by some to be necessary adjuncts of normal youth. Yet he was by no means effeminate, but on the contrary, uncommonly strong and active, delighting in all manner of physical exercise. He was simply too conscientious to engage in unseemly frolics. They did not interest, but rather repelled him. His friends were the men of devout lives; his reading consisted largely of books of devotion, sermons, and theology, and his diary and letters were filled with holy aspirations. His strongest desire was to enter the priesthood, thus giving himself entirely to religion. But when he proposed it to his father, after taking his degree, instead of the enthusiastic commendation he anticipated, he received counsels of delay, which he easily construed to mean disapproval.

"It tortures me to think of an inclination opposed to my beloved father," he wrote, but he did not cease to hope that he might one day be permitted to follow the calling dearest to his heart.

Of an altogether different nature were Mr. Gladstone's plans for a son, whose college career had been a series of triumphs that seemed clearly to point to a vocation of quite another sort. He was masterly in debate and he had a native genius for oratory, insomuch that certain Oxford speeches were scarcely surpassed in eloquence by the most consummate efforts of later years; he had further a vast accumulation of knowledge on a variety of topics, the fruit of endless reading, and he conversed with ease in five languages. He possessed, besides, other important qualifications for success. He was exact in the performance of social obligations, he was sweet-tempered and full of wit and gayety, he was fluent and entertaining in conversation, he sang and recited well, he was handsome, he was rich, and he had a frame so vigorous that his powers of endurance were almost unlimited.

It was while travelling on the continent, after the completion of his university course, that Gladstone experienced the change in his views that transformed him in course of time from a Low Churchman to a Catholic. A sermon by Keble, heard at Oxford, had first set him thinking, and the Catholic revival, at its height during his residence there, had further paved the way. But he always attributed his awakening to the new set of influences and wider outlook that came to him at this time. His first vision of St. Peter's made a strong impression, and the glorious idea of the unity of Christendom entered his mind with thrilling force. A sudden inspiration led him to more thorough study of the Prayer Book, and a great light dawned in his soul. Having previously relied for instruction on the Scriptures directly, he now began to recognize the Church as their interpreter, and found an "aspect" in Christianity which he had never before realized. "I began to feel my way towards a truer notion of the Church," he afterwards wrote concerning this period.

While he was abroad came the offer of an opportunity to enter Parliament, an offer which he did not hasten to accept. He was devoid of ambition, and he was keenly alive to the responsibilities it would entail. But a Higher Power was thrusting him forward. When he finally accepted, it was with a solemn dedication of himself to the service of religion and the welfare of his countrymen.

The utmost pressure of public business was never permitted to interfere with the careful observance of his duties as a Christian. Holy Communion, fasting, confession, were strictly observed. Before rising to speak in Parliament he was accustomed to offer a prayer for aid, and in a letter of counsel to his son he besought him to form the habit of frequently raising his heart to God, and he further enjoined the bestowal of the tithe—his own invariable practice.

The defection to Rome of Manning and Hope, his closest friends, caused him infinite grief. He had never experienced the fascination of the Roman Church, the "superstition and idolatry with which it was corroded" being ever present to his mind. A perversion to that communion he styled a "fall," and he regarded its "proselytizing agencies as one of the worst religious influences of the age."

For more than sixty years Gladstone exercised a potential influence in the affairs of the nation. Four times he was Prime Minister—and practically ruler of its destinies. But never did he lower his ideals. Righteousness in statecraft he held to be as obligatory as in private life, and he faithfully strove to govern the realm in accordance with the same principles that should guide the individual. Reform in every department marked his course, and the word will be forever associated with his name. His schemes of finance enormously increased the prosperity of the country; he multiplied schools, rendered education easy, lowered taxes on necessaries, introduced competitive examinations for civil service, and in numberless ways conferred lasting benefit upon the national life. Nor was he less assiduous in promoting works more exclusively religious—insomuch that the society for the Propagation of the Gospel rendered him public thanks for his invaluable services.

Gladstone's measures, being mostly innovations and altogether revolutionary in their character, met with violent opposition, from aristocrat and commoner alike, and his achievements were therefore of the nature of conquests over the combined forces of pride and greed. But he was a valiant warrior and he fought with enthusiasm in a good cause. Nature had bestowed a splendid equipment. He was master of an entrancing oratory that held men spellbound for hours; he was a consummate tactician; he had large personal influence and great force of will. Yet hardly thus can his mighty victories be accounted for. The constant "raising of the heart to God" furnishes the explanation. From that unfailing source of supply he derived the assistance which enabled him to surmount all obstacles and accomplish the apparently impossible.

In the annals of history his name shines forth, luminous with the glory of splendid deeds for God and humanity.

"There is nothing noble in being superior to some other man. The true nobility is in being superior to your previous self."

Church Kalendar

Nov. 28—First Sunday in Advent.
" 30—St. Andrew, Apostle.
Dec. 5—Second Sunday in Advent.
" 12—Third Sunday in Advent.
" 19—Fourth Sunday in Advent.
" 21—Tuesday. St. Thomas, Apostle.
" 25—Saturday. Christmas Day.
" 26—St. Stephen, Martyr.
" 27—St. John, Evang.
" 28—Tuesday. The Innocents.

Personal Mention

THE Rev. JOHN E. ALMFELDT has beeen appointed priest in charge of St. John's Church, Galesburg, Ill., and given supervision of all the Swedish work in the diocese (Quincy).

THE Bishop of Spokane has appointed the Rev. MAURICE J. BYWATER, rector of North Yakima, Wash., for the last four years, to the office of Archdeacon of Yakima. Mr. Bywater has resigned his rectorship to accept this appointment. Address: Gilroy House, North Yakima, Wash.

THE address of the Rev. RODERICK PROVOST COBB is changed from 426 South Broad Street to 1607 Green Street, Philadelphia.

THE Rev. JOHN COSTELLO of St. Mary's, Waynesboro, Pa., has been appointed by Bishop Darlington to Everett and Bedford, Pa., taking up his new charge on the 22d inst.

THE Rev. EVERETT W. COUPER has resigned St. John's Church, Spokane, Wash., and has accepted the rectorship of Christ Church, Alameda, Calif.

THE Rev. G. DEWITT DOWLING has accepted the call to the Deanship of Gethsemene Cathedral, Fargo, N. D. Mr. Dowling has been for the past six years rector of Trinity Church, Davenport, Iowa. During the past four years he has filled the office of Dean of the Cedar Rapids Deanery, diocese of Iowa. He will enter upon his work in Fargo the second Sunday in December.

THE Rev. S. J. FRENCH, secretary of the diocese of Georgia, has changed his address from Waycross to 2006 Norwich Street, Brunswick, Ga., beginning with December 1st.

THE address of the Rev. GEORGE C. GRAHAM is changed from La Plata, Md., to 1135 North Fulton Avenue, Baltimore, Md.

THE Rev. GEORGE R. HEWLETT has resigned the rectorship of Calvary Church, Batavia, Ill., and has accepted the curacy of the Church of the Redeemer, Chicago. His address after November 25th will be 6035 Madison Avenue, Chicago.

THE Rev. W. S. HOWARD has accepted the rectorship of St. James' Church, South Bend, Ind., and will begin his work there on the First Sunday in Advent. He will retain the rectorship of St. Thomas' Church, Plymouth, Ind., until December 22d.

THE Rev. THOMAS A. HYDE has accepted the rectorship of St. Mary's Church, Summit Avenue, Jersey City, N. J. His street address after December 1st will be 518 Summit Avenue, Jersey City.

ON Sunday, November 14th, after morning service in Trinity Church, Hewlett, L. I., the Rev. THOMAS W. MARTIN announced his resignation, to take effect November 26th.

THE Rev. D. C. MONROE, Ph.D., who has lately returned from missionary work in India under the S. P. G. of London, has accepted a call to the rectorship of Trinity Church, Bristol, Conn. Since his return he has been acting as assistant at St. John's, Waterbury, Conn., and will leave to take up his new duties December 15th.

THE address of the Rev. G. S. ADRIANCE MOORE has been changed to 256 West Thirty-ninth Street, New York City.

THE Rev. HARRY RANSOME of the diocese of Milwaukee has accepted the vacant rectorship of Christ Church, Media, Pa., to succeed the Rev. William Reese Scott, who resigned to accept a chaplaincy in the army. Mr. Ransome is returning from Scotland with his family, where he has had a charge for some time.

THE Rev. JOHN E. REILLY, D.D., of Newcastle, Pa., has accepted a call to Christ Church, Oil City, Pa., and will enter upon his new duties December 1st.

THE new address of the Rev. V. D. RUGGLES, associate priest at St. Paul's Church, Carroll and Clinton Streets, Brooklyn, N. Y., is 387 Carroll Street, Brooklyn.

THE Rev. LANGDON C. STEWARDSON, LL.D., president of Hobart College, left Geneva, N. Y., at noon of November 19th on the initial stage of a trip abroad which will include Egypt and will extend over the next five months. He will be accompanied by Mrs. Stewardson.

THE Rev. CHARLES W. SYDNOR of Tazewell parish, Pocahontas, Va., has been called to be assistant to the Rev. William B. Allen of St. Katherine's parish, Pensacola, Fla.

THE Rev. J. A. THOMPSON of St. Johnsbury, Vt., has been appointed missionary at Epiphany Church, Walpole, and at Foxborough, Mass.

THE Rev. CHARLES T. WHITTEMORE has been called to the rectorship of St. Michael's, Wilmington, Del. He was for twenty years rector of All Saints', Ashmont, Mass.

THE Bishop of Tennessee has appointed the Rev. THOMAS D. WINDIATE Archdeacon, with headquarters at Nashville, Tenn., and Mr. Windiate has tendered his resignation as rector of St. Paul's Church, Fayetteville, Ark., which has been accepted, effective the last of December.

ORDINATIONS.

DEACONS.

MASSACHUSETTS.—On Friday, November 12th, at Trinity Church, Boston, by the Bishop of the diocese, HUGH WALLACE SMITH; the presenter was the Rev. A. H. Barrington, rector of Grace Church, Everett, from which parish he was a candidate. The Rev. Mr. Smith has charge of St. Andrew's, Ludlow (diocese of Western Massachusetts), together with missions at Palmer and Munson.

PRIESTS.

FLORIDA.—On the Twenty-third Sunday after Trinity, in St. Cyprian's Church, Pensacola, the Bishop of the diocese advanced to the priesthood the Rev. DAVID D. MOORE, deacon in charge of that church. The candidate was presented by the Rev. G. M. Boyce (*locum tenens*), Christ Church, who with the Rev. William Allen, rector of St. Katherine's, Pensacola, united in the imposition of hands. Bishop Weed preached a strong, forceful sermon on "Apostolic Succession."

DIED.

TAYLOR.—At his home in Bangor, Me, on November 8, 1909, FRANK HOWARD TAYLOR, aged 62 years; for many years a vestryman and treasurer of St. John's parish.

"Grant him, O Lord, eternal rest."

MEMORIALS.

JAMES W. BROWN.

At a meeting of the vestry of Calvary Church, Pittsburgh, the following minute and resolution were adopted:

In the death of its Senior Warden, the HON. JAMES W. BROWN, Calvary parish has suffered a loss that words but feebly can express. He was a truly generous man, generous in the use of his means, generous in his thoughts of others, and generous in the gifts of himself. To the city, to the country, and to the Church he gave the best that was in him, without measure and without stint. He was a good citizen, intensely loyal to the city in which he lived, interested in everything that concerned its welfare, identified with all its highest hopes. He was a good patriot, a firm believer in his country's institutions, in the great place and mission it is destined to fill in the history of the world, in its claims on the services and sacrifices of all its citizens. He was a good Churchman, with a broad sympathy for all other forms of Christianity, a generous recognition of all other Christians, yet believing heartily in the polity of his own Church as the oldest and the best. As a communicant from boyhood, as a teacher and superintendent of the Sunday school, as a member of the vestry for thirty-two years, as senior warden for eighteen years, as chairman of the Finance committee of the vestry during the most of that time, as chairman of the Building committee during the building of the new church, as chairman of the Finance committee for many years of the diocese, as trustee of the diocese, as a deputy always to the Diocesan Convention and for the last fifteen years to the General Convention, his life was identified with the history and progress of the Church for half a century; and in his attendance upon its services and devotion to its duties he was faithful unto death. There was no man in the diocese whose opinion was more valued, whose judgment carried more weight, whose words were more attentively listened to. In the vestry on all important matters the first desire in every mind was to know what he thought. He was concerned with large affairs in the business world; he was the embodient of high ideals in the fraternal order to which he gave much time; and he helped to decide issues of national moment in the halls of congress. In these, as in all other relations, he was a strong man, never shirking responsibility, never sheltering himself under the plea of incapacity, fearless of criticism, firm in his opinions, loyal to his convictions, unswerving in his integrity, a clear-sighted, fair-minded, great-hearted, deeply religious man.

We mourn his loss, we sorrow with and for those from whom he has been taken, and we extend to his bereaved family our deep sympathy in their affliction.

Resolved, That a copy of this minute be sent to his family, and to the Church papers.

J. H. MCILVAINE, *Rector*.
SAMUEL B. DOUGLAS, Secretary.

FREDERICK A. ABERCROMBIE-MILLER, U. S. N.

Entered into rest November 8, 1909, in the 68th year of his age, FREDERICK AUGUSTUS ABERCROMBIE-MILLER, Commander, U. S. N., retired. He was born in Elkton, Cecil county, Maryland, in 1842, but spent the early years of his life in Philadelphia and in Stamford, Conn., later attending Trinity College. His father was Frederick Augustus Muhlenburg Miller of Elkton, and his mother, Martha Mason Abercrombie, daughter of the Rev. James Abercrombie, D.D., who was the first rector of old St. Peter's Church in Philadelphia, under Bishop White.

Commander Abercrombie-Miller served throughout the Civil War and was twice recommended for promotion for conspicuous bravery, though he was but nineteen when the war began and was known as the youngest officer of his rank in the navy. He married Alice Townsend of Brooklyn in 1882, and he leaves three children: Mrs. F. Ashton de Peyster of New York, Miss Edith Abercrombie-Miller, and Charles Townsend Abercrombie-Miller. In 1885 he was retired from the navy on account of ill health, due to his service during the Civil War.

He came to Washington in 1899 and lived in that city several years. While there he was closely connected with many charities, and was ever an active worker in all philanthropic enterprises. He became one of the vestrymen of St. John's Church, and was for several years treasurer of St. John's Orphanage. He was also treasurer of the Emergency Hospital, and president of the Board of Trustees of the Newsboys' Home. He was much interested in many other charities, among them Christ Hospital in Jersey City, founded by his uncle, the Rev. Richard Mason Abercrombie, D.D. In 1905 his health broke down, and the last years of his life were spent in health resorts here and abroad.

By his thoughtfulness and care of others, his courtesy, and his generosity, his ready help to all who were in need he gave an example of a daily Christian life that could not fail to influence for good all those about him. Like the true officer and gentleman that he was, he put his duty towards God, his country, and his neighbor before all else, and it may truly be said throughout his beautiful and unselfish life that "Duty was his watchword."

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage —will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

ENERGETIC missionary priest wanted, December to April; splendid opportunity for one wishing to spend winter in South. Good parish; hospitable people; $100.00 per month. Address C., care LIVING CHURCH, Milwaukee.

POSITIONS WANTED.

YOUNG curate, married, desires parish with rectory. Will send splendid references. Address, CURATE, care LIVING CHURCH, Milwaukee, Wis.

AN experienced organist and choirmaster (a good Churchman) desires to locate in a parish in the East. Expert in the training and building of boys' voices. Highest testimonials from important position. Address L. N., LIVING CHURCH, Milwaukee.

POSITION wanted as companion or nurse for invalid, elderly person, or child, by capable, refined woman. References: a Bishop and rector. B. A., LIVING CHURCH, Milwaukee.

PRIEST desires parish in North or West. Nine years' experience. Married. Catholic. References. Address: M. A., LIVING CHURCH, Milwaukee.

YOUNG married priest, now rector, experienced in educational and social work, wants position offering field for institutional work. Highest references. Address: INSTITUTIONAL, LIVING CHURCH, Milwaukee, Wis.

ORGANIST and Choirmaster desires position. Boy or mixed choir, recitals, etc. Address CHURCHMAN, care LIVING CHURCH, Milwaukee.

ORGANIST-CHOIRMASTER desires position. Highly recommended. ORGANIST, 911 Main Street, Fremont, Nebraska.

PARISH AND CHURCH.

CHOIRMASTER pupils of DR. G. EDWARD STUBBS who have changed their positions since the issue of his last catalogue are requested to communicate with him at once.

OBER-AMMERGAU CRUCIFIXES.—Figure white wood: 9-in., oak cross, 21-in., $5.00; 6-in., oak cross, 15-in., $3.00; 3-in., oak cross, 8-in., $2.00. A suitable Christmas gift. THOMAS CROWHURST, 203 East Fifth Street, Los Angeles, Cal.

ORGANISTS and Choirmasters trained to fill responsible positions. Correct method for boys' voices. Positions filled. For particulars address JOHN ALLEN RICHARDSON, Organist and Choirmaster, St. Paul's Church, Madison Avenue and Fiftieth Street, Chicago.

CHURCH PLANS.—If about to build, send stamp for booklet "Designs and Plans for Churches." MORRISON H. VALL, A.I.A., Church Architect, Dixon, Ill. Give name of church.

ORGANS.—If you desire an Organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

STAMPS for Church attendance and Sunday School. Descriptive leaflet free. Trial outfit $1.00. Rev. H. WILSON, 945 Palm Avenue, South Pasadena, Cal.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

TRAINING SCHOOL for organists and choirmasters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first Street, New York.

CHURCH PUBLICATIONS.

PARISH CALENDAR, 1910, marking Church Year. Can be localized. Single copy 15 cents. $20 to PARISH SOCIETIES introducing *Sign of the Cross*, Churchly, illustrated, ANCHOR PRESS, Waterville, Conn.

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COMMUNION BREADS and Scored Sheets. Circular on application. Address MISS A. G. BLOOMER, Montrose, N. Y.

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EUROPE in June. Small select party; special courtesies: Passion play. Seventy days, first class. $525. Conductors, clergyman and wife, experienced travellers. "OXFORD," LIVING CHURCH, Milwaukee, Wis.

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MISCELLANEOUS.

ALEXANDER'S SCRAPPLE—A pork product peculiar to Chester County, Pennsylvania; made from the select cuts of young corn-fed pork, thoroughly cooked, chopped fine, mixed with Indian meal and buckwheat; seasoned with the savory sage, thyme, and sweet marjoram. Toasted to a crisp brown makes a breakfast dish fit for a king. Five pounds for $1.00, express prepaid east of Denver, Col. Booklet on request. E. W. ALEXANDER, Box A, Oxford, Pa.

WANTED, a copy of THE LIVING CHURCH for December 31, 1905. Will pay 25 cents. Write first. FRED FULLER, 621 East Seventeenth Avenue, Denver, Col.

APPEALS.

THE PATTERSON SCHOOL.

"An Industrial and Agricultural School for White Boys," Yadkin Valley, Caldwell county, North Carolina (Missionary District of Asheville), appeals for help in discharging the Church's obligations to the SOUTHERN MOUNTAINEERS. We teach mountaineer boys to live efficient Christian lives in their own mountain homes. $15 supports the entire work one day; $100 pays one boy's tuition and board.

MAKE ONE OF THESE ITEMS A MEMORIAL! Our needs are your opportunities.

The Rev. MALCOLM S. TAYLOR, *Headmaster.*

NOTICES.

THANKSGIVING REMINDER.

Do you at this time make a Thanksgiving offering for the pension and care of the old and disabled missionary or his widow and orphans?

We must not neglect the old worker in our eagerness to accomplish. That would be, indeed is, ungrateful and unchristian. Many are in need: are sick, are discouraged.

May we not all of us have cause for thankfulness at this time by reason of gifts of remembrance?

Offerings and legacies can be designated as follows: For Current Pension and Relief; for Automatic Pension of the Clergy at sixty-four; for the Permanent Fund; for Special Cases.

Rev. ALFRED J. P. MCCLURE, *Treasurer,* Church House, Twelfth and Walnut Streets, Philadelphia.

A QUIET DAY.

will be held for the Altar Guild of the New York City Mission Society at the Church of the Transfiguration Saturday, December 4th, beginning at 10 A. M. Conductor, the Rev. Father Huntington, O.H.C. You are cordially invited to attend.

The Field is the World.

In its endeavor to fulfil its trust, the Church, through

THE BOARD OF MISSIONS

as its chosen agent, is now carrying on work in The Philippines, Porto Rico, the Hawaiian Islands, Cuba, Mexico, Africa, China, Japan, Brazil, and Haiti.

And in 41 Dioceses and 22 Districts in the United States.

$1,200,000 is needed this year to meet the appropriations.

Full particulars can be had from
The Corresponding Secretary,
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GEORGE GORDON KING, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:
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MISS LOUISE WINTHROP KOUES.
2914 Broadway, New York.

CHURCH BUILDING.

Parishes needing money for building churches or rectories should apply to the AMERICAN CHURCH BUILDING FUND COMMISSION, Church Missions House, New York. Annual report sent on application.

Contributions to increase the permanent fund of the Commission are solicited.

CHRISTMAS CHORAL SERVICES.

We make seven different Leaflets for Sunday School Choral Services. The service is wholly from the Prayer Book, and the hymns and carols are bright and attractive. Hundreds of thousands of them have been used, and always with satisfaction. They are numbers 62, 64, 72, 76, 80, 84, and 86 of our Evening Prayer Leaflet series. The service is the same in all, but the carols differ.

Begin early to practise the carols, and a hearty service will be assured. Price $1.00 per hundred copies in any quantity desired, post paid. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

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For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter are gladly forwarded, and special information obtained and given from trustworthy sources.

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may be purchased, week by week, at the following places:

NEW YORK:
- Sunday School Commission, 416 Lafayette St. (agency for all publications of The Young Churchman Co.).
- Thos. Whittaker, 2 Bible House.
- E. S. Gorham, 37 East 28th St.
- R. W. Crothers, 246 Fourth Avenue.
- M. J. Whaley, 430 Fifth Avenue.
- Brentano's, Fifth Ave. above Madison Square.

BOSTON:
- Old Corner Bookstore, 27 Bromfield Street.

PHILADELPHIA:
- Geo. W. Jacobs & Co., 1216 Walnut Street.

WASHINGTON:
- Wm. Ballantyne & Sons, 428 7th St., N. W.
- Woodward & Lothrop.

ELIZABETH, N. J.:
- Franklin H. Spencer, 947B, Anna Street.

ROCHESTER:
- Scranton, Wetmore & Co.

CHICAGO:
- LIVING CHURCH branch office, 153 LaSalle St.
- A. C. McClurg & Co., 215 Wabash Avenue.
- The Cathedral, 18 S. Peoria Street.
- Church of the Epiphany, Ashland Blvd. and Adams Street.

MILWAUKEE:
- The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:
- E. T. Jett Book & News Co., 806 Olive St.
- Phil. Roeder, 616 Locust St.
- Lehman Art Co., 3526 Franklin Ave.
- Wm. Barr Dry Goods Co., 6th and Olive Sts.

LONDON:
- A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W. (English agency for all publications of The Young Churchman Co.)
- G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.

KINGSTON, JAMAICA:
- Jamaica Public Supply Stores.

It is suggested that Churchmen, when travelling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

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The prices here given are the *net prices* in any quantity, payable not later than the 1st of the month following order. We accommodate Church people by selling single copies at the quantity rate.

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Terms the same as on Hymnals noted above.

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"GRANT, THE MAN OF MYSTERY."

"I would not, since I know the book, be without it for five times the money. It is surely a 'gem' and should be read not only by all old veterans of the Civil War, but by every American boy and girl, who loves the true, loyal, and great. Such was the man of 'Mystery.'"

The above comments come from a purchaser of *Grant, the Man of Mystery* (price $1.60 post paid). It is a book of great interest. Published by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

BOOKS RECEIVED.

RICHARD G. BADGER: THE GORHAM PRESS. Boston.

Waters from an Ozark Spring. A Book of Verse by Howard L. Terry. Price $1.00.

The Spirit of the South. By Will Wallace Harney. Price $1.50.

Three Thousand Dollars. By Anna Katherine Green, author of *The Leavenworth Case, The Millionaire Baby, etc.* Illustrated. Price $1.00.

Mary's Adventures on the Moon. By A. Stowell Worth. With illustrations. Price $1.00.

The Haunted House. By Henry Percival Spencer, author of *The Lilies.* Price $1.00.

Folded Meanings, A Book of Charades. By Susan C. Hosmer. Price $1.00.

Apologies For Love. By F. A. Myers. Price $1.50.

The Automatic Capitalists. By Will Payne.

The Countersign, A Story of Tibet. By Claude P. Jones. Price $1.50.

LONGMANS, GREEN & CO. New York and London.

The Life and Times of Bishop Challoner (1691-1781). By Edwin H. Burton, D.D., Vice-president of St. Edmund's College, Old Hall; Fellow of the Royal Historical Society. In two volumes.

Christianity at the Cross-roads. By George Tyrrell, author of *Lex Credendi,* etc. Price $1.50 net.

A. WESSELS. New York.

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AMERICAN SUNDAY SCHOOL UNION. Philadelphia.

Rural Christendom, or *The Problems of Christianizing Country Communities.* By Charles Roads, author of *Christ Enthroned in the Industrial World, Abnormal Christians, etc.* A Prize Book.

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HENRY ALTEMUS COMPANY. Philadelphia.

Elsie and the Arkansaw Bear. Told in Song and Story, by Albert Bigelow Paine; in Pictures by Frank Ver Beck. Price, $1.00.

PAMPHLETS.

Third Year of the Sagamore Sociological Conference, Sagamore Beach, Mass., U. S. A. June 29-July 1, 1909.

The Beginnings of New York. Old Kingston, The First State Capital. By Mary Isabella Forsythe [Boston: Richard G. Badger; The Gorham Press.]

The Church at Work

BUILDINGS OF KENT SCHOOL, KENT CONN., BLESSED.

THE BISHOP of Connecticut blessed the buildings, most of them new, of the Kent School at Kent, Conn., on Monday afternoon, November 15th. Taking part in the service was the Rev. Frederick H. Sill, O.H.C., headmaster, and a large number of friends of the school from Kent and vicinity. The new these, with an infirmary that is detached

KENT SCHOOL, KENT, CONN.

and the other buildings, form a quadrangle. buildings are of the Colonial style, and There are chapel, auditorium, gymnasium, and an increased accommodation for students, besides a dining-room after the true Colonial order. The plant is a splendid example of what can be accomplished in a short time by faith, a high ideal, and hard work. The number of pupils is now 57, with 8 masters. Seventeen states are represented, and already boys have been sent to Harvard, Yale, Wisconsin, Columbia, and four other colleges. Formerly the school was under the direction of a Board of Trustees, but is now under the full direction of the Order of the Holy Cross. Present at the exercises on the occasion of the blessing of the buildings were the Rev. C. W. Douglas, the Rev. G. Perry, the Rev. G. H. Smith, Mrs W. Halsey Wood, Mrs. Charles Crawford, Mrs. Haxtum, Mr. W. H. Thomson, and others.

ALTAR PIECE DEDICATED AT BOSTON.

THURSDAY, November 18th, in the octave of St. Martin's day, was observed by the Church of St. Augustine and St. Martin, Boston, with a high celebration of the Holy Eucharist. At the same time there was a handsome new altar piece exhibited for the first time. It is an almost life-size painting of the Holy Child, the Virgin, and St. Augustine and St. Martin. The Babe is on its mother's lap and the two saints are standing, one on the right, the other on the left. The picture is bright and cheerful in coloring, and as a work of art it has been highly praised by critics. It was executed by Arthur Pope, instructor of art in Harvard University, but the identity of the generous donor or donors is kept a secret. The painting is enclosed in a massive gold frame and over the top is the inscription in Latin, "So God Loved the World." The sermon was preached by the Rev. Dr. van Allen, rector of the Advent. The celebrant at the altar was the Rev. Fr. Field, S.S.J.E., with the Rev. Fr. Powell, S.S.J.E., and the Rev. Fr. Tovey, S.S.J.E., as deacon and sub-deacon. During the several days previous there were several observances of the feast of St. Martin, at all of which the attendance was gratifyingly large.

GREEK CHURCH CORNERSTONE LAID AT STEELTON, PA.

ON SUNDAY, November 14th, the Bishop of Harrisburg assisted at the laying of the cornerstone of the Macedonian Bulgarian Church (Orthodox) of the "Annunciation of the Virgin Mary" in Steelton, Pa. He was accompanied by J. P. Braselman, Gilbert Darlington, and Frederick Oldknow, lay readers from Harrisburg; all were robed and in the procession with Rev. Fr. Theophilarte from Granite City, Ill., who is to have charge of the new congregation. The address of the occasion was made by Bishop Darlington, in which he told of the similarity between the Episcopal and Orthodox Churches. He said that he has found that these people had come to this country with the intention of becoming Americanized and naturalized and that they deserved the help of all good citizens. He congratulated the congregation on being the first in this state and the second in the country.

DEATH OF REV. GEORGE M. WYLIE, JR.

THE Rev. GEORGE MORRIS WYLIE, JR., rector of St. Paul's Church, Bellevue, Ohio, and priest in charge of Grace mission, Clyde, died on Thursday, November 18th. Death followed a brief illness from typhoid-pneumonia. Mr. Wylie was a graduate of Kenyon College and Bexley Hall, Gambier, Ohio. He was ordained deacon in 1907 and advanced

to the priesthood the following year by the Right Rev. W. A. Leonard, D.D., Bishop of Ohio. Bellevue was his only parish, and his brief but aggressive service in the priesthood of the Church gave bright promise of a devoted and useful ministry. The deceased priest was 39 years of age, and is survived by a widow and an infant son. The burial office was said at 5 P. M. on Sunday, November 21st, in St. Paul's Church, Bellevue, the Bishop of the diocese officiating, assisted by the Rev. Dr. George Franklin Smythe of Gambier and clergy from the neighboring parishes. The interment was made at Cambridge, Mass.

BROTHERHOOD COLLEGE CONFERENCE ARRANGED.

THE B. S. A. has arranged a College Conference for the discussion of Christian work in colleges and universities to be held at Ames, the seat of the Iowa Agricultural College, on December 5th, 6th, and 7th. It is hoped to have delegates present from the colleges of Minnesota, Wisconsin, Illinois, Iowa, Nebraska, North Dakota, and South Dakota. Among the speakers will be the Bishop of Iowa; the Rev. R. P. Smith of Sioux City; the Rev. Thomas Casady of Des Moines, and the Very Rev. George A. Beecher of Omaha, besides a number of college laymen and students. Invitation has also been extended to Churchmen, especially Brotherhood men, in Iowa and neighboring states. The conference will be similar to some conducted in eastern college towns, and it is hoped it will be the first of an annual conference to be held in the various colleges of the Middle West.

INTERESTING EVENT AT GREEN BAY, WIS.

CHRIST CHURCH, Green Bay, Wis., had great rejoicing on November 17th and 18th because its burden of debt was entirely removed and the edifice was consecrated. The services began with Evensong on Wednesday evening,

CHRIST CHURCH, GREEN BAY, WIS.

sung by the rector, the Rev. James Francis Kieb. The Lessons were read by Rev. Canon Sanborn of the Fond du Lac Cathedral. The church and altar were artistically decorated. The rector gave an historical address, sketching the history of Green Bay and of the parish. Bishop Weller also made an address of congratulation and spoke affectionately of the work of Rev. Henry S. Foster, the late rector, as well as of the present rector. On Thursday morning at 6 o'clock the rector celebrated a Requiem for all the deceased parishioners. At a quarter before 7 the Rev. Canon Sanborn, President of the Standing Committee of Fond du Lac diocese, celebrated Holy Communion. At 7:30 the corporate Communion was celebrated by Rt. Rev. William Walter Webb, D.D., Bishop of Milwaukee, assisted by the rector. A large number received the Holy Communion. At 10 o'clock the procession left the parish hall headed by a cross-bearer, then followed the wardens, the vestry and 11 visiting clergy, then Rev. James Francis Kieb, rector, and the Bishop of Milwaukee vested in cope and mitre with Rev. Doane Upjohn as

REV. J. F. KIEB.

chaplain. The procession was closed by the Bishop Coadjutor of Fond du Lac, vested in cope and mitre and carrying the Bishop's pastoral staff. The request for consecration was read by the senior warden, Mr. N. S. Kimball. Canon Sanborn read the sentence of consecration in the absence of Archdeacon Penfold, who was detained by a sad accident in his parish in Marinette. The service of consecration of the rood-beam, recently presented by Bishop Grafton, was followed by the Prayer Book office for consecrating churches. The Eucharist was sung by Bishop Weller. The music was from Eyre's Mass in B flat. The organ was supplemented by several stringed instruments. The sermon was delivered by Bishop Webb, from Psalm 116: 11-12 (Prayer Book Version.) After the service there was a banquet served to the clergy and out-of-town guests by the ladies of Christ Church. Letters of congratulation and regret were read by the rector, and after a period of social converse the happy occasion was at an end.

WORK OF THE LAYMEN'S ORGANIZATIONS.

THE FOURTEENTH annual meeting of the Connecticut Assembly of the Brotherhood of St. Andrew was held at Christ Church, Hartford, on Saturday, November 13th, and the following day. Senior and Junior delegates from all parts of the diocese were present to the number of 133, representing 48 chapters, with a total membership of over 800. Some alterations were made in the constitution, and the by-laws were amended. The following officers were elected: President, E. T. Johnson of Bridgeport; Vice-President, Frederick Townree of Stratford; Secretary, George L. Barnes of Trinity College, Hartford; Treasurer, Philip J. Jones of Hartford; Chaplain, the Rev. James Goodwin, rector of Christ Church, Hartford.

THE ANNUAL dinner of the men of the parish of the Church of the Holy Apostles, Philadelphia, was held in Cooper Battalion Hall on Thursday evening, November 18th. Over five hundred men were present. The rector, Rev. Wilson R. Stearly, presided and speeches were made by the Bishop of Wyoming; the Rev. J. B. Harding, rector of St. Mark's Church, Frankford, Mr. Sheldon Potter, and Mr. Edw. J. Cathell. On the same evening a largely attended men's dinner was held in the parish building of the [illegible] the Incarnation, at Broad and [illegible] streets, the Rev. N. V. P. Levis, rector. Also on the same evening was held the banquet given to the delegates of the Laymen's Missionary Movement, at which 1,300 men were seated.

DURING THE past month there has been organized in the Church of the Epiphany, Washington, D. C., a Men's Association. Any Christian man can become a member. Its object is to promote the spiritual influence of the Church in the community, recognizing the opportunity and responsibility of the laymen to build up Christ's kingdom. With this object in view the association will devote its especial attention to the increase of the congregation at the Sunday evening services and will coöperate in the Laymen's Missionary Movement.

A MEETING of laymen was held at the Bishop's residence, Washington, D. C., on Saturday, November 13th, which was attended by over 300 men. Most interesting addresses were made by Bishop Harding, Mr. John W. Wood of the Board of Missions, New York, Mr. Silas McBee, Rev. Dr. Pott of Shanghai, China, and others. The object of the meeting was to create among the men of the Church a deeper sense of their responsibility toward missionary work at home and abroad than exists at present.

A FEATURE of interest at St. Luke's parish, Fall River, Mass., is the company of young cadets, who have been drilling now for about a year, the company having been formed in March of last year. It started with twelve boys, and the number has risen so that the company now numbers thirty-six, whose ages run from 8 to 15 years. The company uses full United States military tactics so arranged as to suit the necessities of youths. It was organized by Mr. William Storey, who hopes to introduce the idea into other of the Church parishes so that eventually a regiment may be formed.

THE AUTUMN meeting of the Churchman's Club of Memphis, Tenn., was held at the parish house of Calvary Church on Thursday evening, November 18th. The guest of the evening was the Bishop Coadjutor of Southern Virginia, who addressed the club upon the subject of Diocesan Missions.

A CHAPTER of the Knights of St. Paul has been organized in Grace Church parish, Lyons, N. Y., with a membership of thirty and there is a temporary organization for a Men's Club to be perfected on St. Andrew's Day.

THE ANNUAL meeting of the Philadelphia Local Assembly, B. S. A., will be held on the afternoon and evening of St. Andrew's Day, Tuesday, November 30th, at St. Matthew's Church, Eighteenth and Girard Avenues.

A COMPANY of the Boys Brigade of America is being organized in St. Thomas' parish, Washington, D. C. About thirty applications for membership have been received, Major E. K. Webster, U. S. A., has accepted the position of commandant.

NEW AND PROSPECTIVE PAROCHIAL IMPROVEMENTS.

A MOVEMENT is on foot to erect a new chapel for St. Clement's mission, Henderson, Ky., of which the Rev. Jackson M. Mundy (colored) is priest in charge. A lot in a more desirable location has been purchased, and it is hoped that sufficient funds can be raised to begin the building at once. Mrs. Theodore Gibbs of New York, formerly a resident of Henderson, and one who has always taken a great interest in the work of this mission and given liberally to it, has contributed the sum of $1,000 for this purpose. During the past week Mr. Mundy visited

Louisville to solicit further contributions so that if possible the chapel may be completed by Easter. In that event the old building will be given over entirely to the school and industrial work, which has for many years been successfully carried on in connection with the mission; the practical training given the negro children of that community in addition to religious teaching being of incalculable value. Much credit is due to the faithful priest and his wife, who are carrying on this work most efficiently with but little outside assistance. The school has grown in the past year from thirty to seventy pupils.

GROUND WAS broken for the new St. Thomas' Church for colored people in Minneapolis, Minn., on All Saints' day. The contract was let for $2,450, and of this amount the colored people have raised over $500 themselves. The Church Extension Society of the city will help in the work, and with aid the Bishop hopes to get from outside it is expected that the building will be completed without debt. The Rev. A. H. Lealtad is priest in charge.

THE CHANCEL of Grace Church, Lyons, N. Y. (the Rev. A. O. Sykes, D.D., rector), is being enlarged, electric lighting installed in the chapel, and two electric lamps placed at the outer entrance of the church, the entire expense being borne by the Hon. H. M. Doubleday, a parishioner. Improvements have also been made to the rectory, adding greatly to its comfort and convenience.

THE Rev. A. DeR. MEARES is raising money with which to build a church at Black Mountain, N. C. He has paid $400 for four lots in the center of the town. As soon as he receives $365 more, work can begin on the building, which will then be completed, but not furnished. No debts will be incurred. It is hoped to get into the edifice by next summer.

A NEW ORGAN has been placed in St. Peter's Church, Oxford, Conn. (the Rev. George J. Sutherland, rector). It was secured through the efforts of the Friendly League of the parish, and is one of the largest and best of the Estey Organ Co.'s make. It was first used for the service on the Twenty-second Sunday after Trinity.

CHURCH EXTENSION IN MISSISSIPPI.

PLANS have been accepted for a brick church at Tupelo, a growing Northeast Mississippi town, and an important railway junction. It is hoped that ground will be broken in the near future for the proposed structure. The mission is under the care of the Rev. Edwin D. Weed, rector of St. John's, Aberdeen. AT STARKVILLE, the seat of the State Agricultural and Mechanical College, an accessible building site, occupying a commanding eminence, has been bought and paid for in full. The priest in charge (the Rev. J. L. Sykes) and his small band of Church folk in Starkville are now endeavoring to raise such a nucleus for the building fund as will permit the laying of the foundation in the early spring, hoping to secure the balance required for the walls and roof before the end of the year. Many of the 800 college students are natives of Mississippi counties in which the voice of the Church is never heard. Want of a church building has seriously hindered the presentation of the Church's claims to the student body, although infrequent services are held in the College chapel by the Bishop, the Archdeacon of North Mississippi, and the priest in charge. The building of the Church in Starkville will, it is believed, enable the diocese to lay hold of one of the most splendid missionary opportunities within her borders.—AT BROOKSVILLE, a thriving town in the fertile prairie belt, the Church people have acquired a desirable building site and are looking forward to building a church at an early date. The mission is under the oversight of the priest in charge at Starkville.—THE NEW Immanuel Church, Winona (the Rev. D. T. Johnson, rector), is rapidly nearing completion. This handsome edifice of brick and stone will cost about $15,000 and will more worthily represent the Church in the community than the present modest frame structure.

PARISH HOUSE DEDICATED AT SAYRE, PA.

ONE OF THE most notable parish houses of the American Church was dedicated by the Bishop of Bethlehem on Wednesday, November 10th, and the Church of the Redeemer, Sayre, Pa., now possesses a plant, including church, rectory, and parish house, that is seldom surpassed even in our larger cities. The new parish house and its equipment are the gift to the parish and diocese of Mrs. Mary Packer Cummings of Mauch Chunk, Pa. The Rt. Rev. Leighton Coleman, D.D., late Bishop of Delaware, had been successively rector both of Mauch Chunk and Sayre, and this loving tribute to his memory

COLEMAN MEMORIAL PARISH HOUSE, CHURCH OF THE REDEEMER, SAYRE, PA.

is but another example of the wise and discriminating employment of consecrated wealth on the part of the generous donor. At the service of dedication, which was preceded by a banquet for the Bishop, clergy, and other invited guests of the rector and parish of the Redeemer, many clergymen and representative laymen from the dioceses of Bethlehem, Delaware, Pennsylvania, and Central New York were in attendance. Immediately after the benediction of the lower floors, the Bishop and clergy proceeded to the large auditorium where, with simple and impressive services, and in the presence of a crowded and enthusiastic congregation, the Bishop Coleman Memorial parish house was dedicated to its varied and important work. The presentation address, in behalf of Mrs. Cummings, who, with characteristic modesty, was not in attendance, was made by Mr. David J. Pearsall, who briefly and felicitously spoke of the donor's hopes and the building's uses and possibilities, and announced that an endowment for meeting all necessary running expenses of the building was included in the gift. Addresses were also made by the Bishop of the diocese and the rector of the parish, the Rev. H. L. Hannah.

The new edifice is both imposing and attractive. The architects were Watson & Huckel of Philadelphia. The design and treatment are English Sixteenth Century Gothic, and the constant and careful attention to details on the part of the rector insured their sucessful realization. The materials used in the erection of the structure are blue stone, in rock face broken range layers, with Indiana limestone trimmings. Beside all the usual conveniences of a complete plant there is an auditorium which comfortably seats 600 persons, and is equally suited for Sunday school purposes or for entertainments. It has an ample and well arranged stage with adjoining ante-rooms. In the mezzanine over these there are rooms for deaconesses. A commodious gallery at the east end adds to the attractiveness of this floor, and in the tower room, back of the gallery, there is a completely furnished arsenal for the men's and boys' military organizations. The main floor is connected by an artistic and covered bridgeway with the rectory. The entire structure represents an expenditure of at least $45,000.

RECENT GIFTS AND BEQUESTS.

THE WILL of Frances Seton Potter (widow of Bishop Alonzo Potter of Pennsylvania), whose death was recently chronicled in these columns, has been filed with the Surrogate of Queens county, Long Island. The General Missions of the Church and Flushing Hospital are to receive $5,000 each. The "faithful nurse and caretaker," Hilma Bradberg, receives $5,000 in cash. Other sums are bequeathed to nephews and nieces and charities. The testator left no children, sisters, or brothers.

THE WILL of Mrs. Amanda E. Howard recently probated in the courts of Lycoming county, Pa., makes bequests among others as fofllows: To All Saints' Memorial Church, Williamsport, $3,000; to Trinity Church, $5,000; to the Domestic and Foreign Missionary Society, $5,000; to the General Clergy Relief Fund, $3,000. The residuary estate is to be used in part for the construction of a parish house for Trinity Church, Williamsport. Definite bequests are made amounting to $31,000. The estate is valued at $75,000.

MRS. ROSETTA GATCHELL of Quincy, a devout and loyal Churchwoman, passed away in Quincy, Ill., Nov. 3d. During her lifetime she was a faithful worker in the Church and in her declining years made most ample provision to carry on the good work that has characterized her life. She left by will her beautiful home to the Bishop of Quincy, and apart from small bequests to relatives, practically all her estate is willed to the Lindsay Church Home, Jubilee School, and the diocese.

THE NEW choir stalls and reredos at St. James' Church, Fall River, Mass., were dedicated on Sunday, November 7th. The Rev. Linden H. White, rector of the parish, officiated at the service and he was assisted by the Rev. J. Wynne Jones, now of Swansea. The stalls and reredos are of carved oak and are the gift of Richard H. Cook, superintendent of the Kerr thread mill of that city.

THE Society of St. Charles, King and Martyr, of England, has presented a pair of brass altar candlesticks to St. Matthew's mission, Baldwin, Mich.

MRS. T. W. NICKERSON, wife of the rector of St. Stephen's Church, Pittsfield, Mass., has presented to that parish a new organ valued at $8,500.

UNIVERSALIST MINISTER SEEKS HOLY ORDERS.

MR. FRANK J. ANGEL, formerly the Universalist minister at Clifton Springs, N. Y., was confirmed by the Bishop of Western New York on the occasion of the celebration of the one hundredth anniversary of St. John's parish, Clifton Springs, an account of which event will be found in another column of this issue. Mr. Angel is a graduate of Tufts College and holds the degree of B.D. Upon his confirmation Bishop Walker admitted him as a postulant for holy orders. He will spend a year as a student in the DeLancey Divinity School.

ANNIVERSARY CELEBRATIONS.

THE SEMI-CENTENNIAL anniversary of St. John's Church, Detroit, Mich. (the Rev. Dr. W. F. Faber, rector), was appropriately observed by a week of services and festivities which commenced on Sunday, November 14th, and which were well attended. The Rev. Dr. Maxon of Christ Church, Detroit, and the Rev. Dr. John McCarroll of Grace Church, Detroit, preached on the opening day of the celebration. During the week following there was a daily celebration of the Holy Communion at 6:15 A. M. and Morning Prayer at 10. Monday evening a social reunion of the men of the parish was held, and Tuesday evening a more general reception. Wednesday was the anniversary day proper. The main morning service was most impressive, in which matins had its old-time place as a preparation for the Eucharist. A choir of men and boys preceded thirty clergymen into the church. Rev. Dr. J. J. McCook, the second rector of the parish, preached the sermon. The offering was for the endowment of the church. At the evening service the Rev. Dr. Blanchard, fourth rector of the parish, preached to a congregation filling the edifice. Thursday evening histories of St. John's daughter churches were given. Of these there are four: St. James', Church of Our Saviour, St. Mary's, and St. Alban's, Highland Park. Friday evening the Rev. W. S. Sayres, D.D., gave reminiscences of the parish. Saturday was given up to a reunion of the old-time members of the Sunday school. On Sunday in the octave the Rev. Dean Marquis of St. Paul's preached in the morning. There was a Sunday school jubilee service at 3:30 P. M., and in the evening a final choral thanksgiving service.

THE 150TH anniversary of St. John's parish, North Haven, Conn. (the Rev. Arthur F. Lewis, rector), was observed on Saturday, October 30th, and the following day. At the morning service on Saturday the Holy Communion was celebrated by the Bishop of the diocese, and the sermon was delivered by the Rev. Stewart Means, D.D., of St. John's, New Haven. At the afternoon service an historical address was given by the Rev. Samuel Hart, D.D. On the morning of the Twenty-first Sunday after Trinity the Holy Communion was celebrated at 8 o'clock and at 10:45. At the latter service the Bishop administered confirmation and preached the sermon. At the choral evensong the preacher was the Rev. E. L. Whitcome of Poughkeepsie, N. Y., a former rector. On All Saints' day, at the Holy Communion, the sermon was delivered by the rector. In 1723 a temporary society was formed. On April 24, 1759, St. John's parish was organized, and on St. John the Evangelist's day, 1761, the new building was dedicated by the Rev. Mr. Punderson on the spot where the rectory now stands. The present church building was consecrated in June, 1835, by Bishop Brownell. Twenty-five years later an addition was made to it, completing it as it is at present, the most perfect example of its style of architecture anywhere in the vicinity.

ST. STEPHEN'S CHURCH, Wilkes-Barre, Pa., one of the largest and most influential parishes of the diocese of Bethlehem, fittingly observed a most interesting festival on the Twenty-second Sunday after Trinity, the occasion being the anniversary marking the completion of the thirty-fifth year of the rectorship of Henry L. Jones, D.D. The special service consisted of a celebration of the Holy Communion, when Dr. Jones preached an historical sermon to a crowded congregation. On the following evening in the parish house the rector and his family were tendered a reception, which was largely attended, Bishop Talbot honoring the occasion with his presence. At this time addresses of congratulation were made and the rector was presented with a purse of $2,000 in gold. Dr. Jones, himself the son of a former well-known clergyman of the Church, has witnessed the growth of this parish from very small beginnings to its present commanding importance. The parish has been conspicuous for its benevolence and has been for years a leader in the aggressive missionary work of the Church. Dr. Jones is himself one of the most honored of the diocesan clergy, having for years served on the Standing Committee and having many times represented the diocese in General Convention.

THE CENTENNIAL anniversary of the birth of the Rt. Rev. George Burgess, D.D., first Bishop of Maine, was observed in Christ Church parish house, Gardiner, Maine, on the afternoon of October 30th. It was held under the auspices of the Maine Historical Society. Addresses were made by Canon Plant, the rector of Christ Church, the Rev. Henry Burrage (Baptist), chaplain of the Soldiers' Home at Togus, and Gen. Joseph S. Smith of Bangor. Letters were read from the Bishop of New Hampshire, the Bishop of Long Island (a nephew of Bishop Burgess), and the Rev. Asa Dalton, D.D., *rector emeritus* of St. Stephen's Church, Portland. An unpublished poem by Bishop Burgess was read by a grand-nephew, the Rev. Thomas Burgess, rector of Trinity Church, Saco. Bishop Burgess was elected Bishop in 1847; was rector of Christ Church, Gardiner, throughout his episcopate; died in 1866, and was buried in the churchyard of Christ Church. A handsome monument, on which, among other things, are carved the episcopal insignia, marks the grave.

THE ONE HUNDREDTH anniversary of St. John's parish, Clifton Springs, N. Y. (the Rev. M. G. Freeman, rector), was appropriately observed on Sunday, November 14th. The Bishop of the diocese and the Rev. T. B. Berry, warden of the De Lancey Divinity School, were present with the rector. There was a celebration of the Holy Eucharist at 8 o'clock. At 10:30, after Morning Prayer, the Bishop preached the anniversary sermon and administered confirmation to five persons. In the afternoon Bishops Walker accompanied by Mr. Freeman, visited the mission at Manchester, where Evening Prayer was said and Holy Baptism administered to two persons, the Bishop preaching. In the evening at Clifton Springs, after Evening Prayer, the sermon was preached by the Rev. Mr. Berry, his subject being the responsibilities resting upon a parish that had enjoyed a century of religious privileges. In January, 1809, Church services were first conducted in Clifton Springs by the Rev. Davenport Phelps where he found a community of twenty-four Church families. The service book used at that time and used again at the anniversary service by the Bishop and clergy, each in turn, is in a state of complete preservation. The cornerstone of the present handsome stone edifice was laid in 1879, and on December 12, 1884, the building was completed and consecrated by Bishop Coxe, the Bishop using on that occasion the old service-book above referred to. St. John's Church is to-day in a flourishing condition, is entirely free from debt, and there are no outstanding liabilities.

ST. THOMAS' CHURCH, Sioux City, Iowa, of which the Rev. Ralph P. Smith is rector, has been celebrating the fiftieth anniversary of its foundation. From beginning to end the anniversary services were most successful, preliminary arrangements having stirred up considerable interest. The parish was incorporated November 9, 1859, and therefore the services this year began on the Twenty-second Sunday after Trinity, November 7th, with a celebration of the Holy Communion at 7:30 A. M., a second celebration with anniversary sermon by the Bishop of the diocese at 11 A. M., and an evening service at 8 o'clock. On Monday there were two celebrations, and at the evening service addresses were made by the Rev. Messrs. Geo. B. Pratt, Richard Ellerby, and Wm. Richmond, former rectors; and by Messrs. W. H. Beck, J. H. Bolton, T. C. Prescott, and C. R. Marks. On Tuesday there was held the fall session of the Sioux City Deanery, and on Tuesday evening the anniversary celebration was brought to an end with a banquet in the parish hall, at which Mr. W. H. Beck was toastmaster and two set speeches were made by W. D. Irvine and Rev. Theodore Payne Thurston, rector of St. Paul's Church, Minneapolis. Several other speakers took part.

THE TWENTY-SEVENTH anniversary of the Church of L'Emmanuello, Philadelphia, was observed on Sunday, November 21st. The Rev. Thomas E. Della Cioppa is priest in charge. At the evening service the sermon was preached by the Rev. H. L. Duhring, D.D., dean of the Convocation of South Phila-

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delphia. The occasion was also the twentieth anniversary of the Ladies' Italian League.

THE TWENTY-SECOND anniversary of St. Ann's mission at North Billerica, Mass., was celebrated Friday evening, November 19th, and many friends of the mission were present from Billerica, Lowell, and Boston. Every inch of the parish house was crowded. The exercises were opened with a short address by E. A. Paul, and he in turn introduced the Rev. Dr. Chambré, rector of St. Ann's Church, Lowell, who made an interesting and helpful address.

IN ACCORDANCE with the instructions of the diocesan convention, at the annual meeting in May, the Standing Committee of the diocese of Maine has taken measures for the fitting observance of the tenth anniversary of the consecration of Bishop Codman. Inasmuch, however, as the anniversary falls upon St. Matthias' day, and that day, in 1910, will come in Lent, it has been arranged to hold the observance in convention week, the following May. Besides a special service at the Cathedral, Portland, there will be a dinner to the Bishop under the general auspices of the Church Club of Maine.

ABOUT one hundred clergy met in St. Barnabas' Church, Roseville, Newark, N. J., to celebrate the sixth anniversary of the consecration of Bishop Lines. The diocesan celebrated the Holy Communion and made an address on "The Effect of Some of the Movements in the World Upon the Life and Work of the Church and the Proper Attitude of the Church Towards Them." A general discussion was held in the parish hall after luncheon. Thanks were tendered to the Rev. Stephen H. Granberry and the ladies of the parish for the courtesies of the day.

VARIOUS CLERICAL GATHERINGS

THE WILMINGTON (Del.) Archdeaconry held its fifteenth annual session in Immanuel Church, Wilmington, on Wednesday, November 17th. It was preceded by a conference of the clergy at Bishopstead. At 8 o'clock there was a short devotional service in the chapel conducted by the Bishop, who addressed the clergy on some of the problems of their work in sympathetic counsel. The next morning the Bishop celebrated the Holy Communion in Immanuel Church, assisted by the Archdeacon, and the Rev. Mr. Chesley preached the sermon. In the discussion of "Christian Profession vs. Practice," the Rev. John Rigg of New Castle and the Rev. H. B. Phelps read carefully prepared papers. The first afternoon topic was "The Way to Reach and Train the Boy for Christian Service." Mr. G. F. Nason found it in a religious example atmosphere and instruction. The Rev. Mr. Wells found it in the influence of a Christian father, loving the Church himself, setting a high standard, and cultivating a sense of honor; the Rev. Mr. Holmead would send after him one who loved boys. "The Treatment and Reformation of Criminals" was discussed by the Hon. V. B. Wolley. The Rev. William Laird thought the criminal should be classified, employed, promoted, religiously taught, and when discharged helped. A missionary service was held in the evening, at which the Rev. H. A. Grantham spoke of the Church's duty to make known to all and offer her privileges. The Rev. Mr. Wells urged for world-wide missions modern methods, simultaneous care for the home and foreign, and extensive rather than intensive cultivation, under the law of diminishing returns.

THE WAVERLY DEANERY, diocese of Iowa (the Rev. John C. Sage, Dean), held its fall session in St. Luke's Church, Cedar Falls, on November 16th and 17th. The Bishop held confirmation on the first evening, and addresses were made by Rev. Charles J. Shutt on "The Glorious Heritage of the Church," and the Rev. W. V. Whitten on "The Splendid Future of the Church." Mrs. John Arthur, president of the diocesan branch of the Auxiliary, spoke on "The Aim of the Woman's Auxiliary," and Bishop Morrison concluded with a splendid address on "The True Optimism of the Christian." The sessions next day included a celebration of the Holy Communion and a Quiet Hour with the Bishop, when he addressed the clergy on "Church Unity." At the round table conference of the clergy an excellent review of the Rev. Percy Dearmer's book, *Body and Soul*, was read by Rev. George W. Hinkle, rector of Christ Church, Waterloo, after which the clergy discussed "How Best to Observe the Week of Prayer." In connection with the meetings of the deanery the Woman's Auxiliary branches within the deanery held a conference, at which Mrs. C. D. Jones of Independence and Mrs. Florence Anderson of Storm Lake gave their impressions of the last missionary council.

AT THE MEETING of the Washington (D. C.) Clericus on Tuesday, November 16th, at the residence of Rev. Dr. McKim there was a good gathering of clergy, over thirty in all. The secretary, the Rev. George F. Dudley, read a paper on the priest in the parish and diocese, the purport of which was to show that the clergy should coöperate heartily and effectively in works which lie outside of their own parishes. After considerable discussion it was resolved "that a group of men from each parish be gathered together within the next ten days to guarantee that our apportionmnet for this year for domestic and foreign missions be increased from $11,000 to $20,000." This resolution was based on a resolution passed at the laymen's meeting held recently at the Bishop's house and upon the suggestion of the Bishop.

THE CHARLESTON (S. C.) Convocation met in St. Jude's Church, Walterboro, Tuesday, November 16th, with a special service for confirmation, Bishop Guerry being the preacher. Wednesday at 10:30 A. M. there was a celebration of the Holy Communion and a sermon by the Rev. Percival H. Whaley, D.D. After this service there was the business session and reports of the missionaries. In the absence of the dean, the Rev. E. A. Evison was made chairman. Wednesday night was given up to missionary addresses, the subjects and speakers being, "Missions in the Diocese," the Rev. William Way; "Missions in the United States," the Rev. R. M. Marshall; Parochial Missions," the Rev. E. A. Evison. Thursday at 7:30 A. M. there was a celebration of the Holy Communion, and at 10:30 there was a business meeting, which was followed by a paper by Rev. F. H. Harding as a lead to a general discussion, the subject being, "The Apostolic Rite of Confirmation." On the afternoon of Wednesday the members of the convocation were invited to a reception by the parish, which gave opportunity for the visitors to meet the people.

THE NORTHWEST DEANERY of the diocese of Kansas met November 9th to 11th at St. Mark's Church, Blue Rapids, Kan. The subjects discussed and papers presented were of a greatly diversified nature, among them being, "What Should we Preach," H. E. Toothaker, M.D.; "Sunday School Methods," Mrs. R. J. Brock; "The Kingdom of God," Rev. P. B. James; "Christian Healing," Rev. W. H. Burbank; "The Prayer Book as a Factor in Spiritual Development, Bishop Millspaugh.

PROSPERITY OF ST. PHILIP'S, DYKER HEIGHTS, BROOKLYN.

ST. PHILIP'S CHURCH in the Dyker Heights section of the borough of Brooklyn, corner of Eleventh Avenue and Eighteth Street, has been enlarged. The first services in the improved building were held on Sunday, November 21st, just ten years since the first services were held at this new and rapidly growing settlement. The congregations have

READY FOR THE CHILLY DAYS?

These are the days when sudden changes of temperature make it impossible to fit the apparel to all kinds of weather. It is too early for Winter flannels; too late for Summer raiment. Of the two the former is the more dangerous. Heavy flannels induce perspiration and prevent the pores of the skin from "breathing," which increases the susceptibility of the body to cold.

More people "catch cold" from indigestion and from lack of proper nutriment than from sudden changes of temperature. The body that is properly nourished is not an easy prey to the damp and chilly winds of November. Tonsilitis, from which many suffer at this time of the year, is primarily the disease of a disordered stomach. It doesn't come from exposure to cold. At such a time sensible people give more attention to the kind of food they eat than to piling on heavy underwear and heavy overcoats.

A good "overcoat" for the stomach, such as Shredded Wheat Biscuit, with hot milk or cream is better than an overcoat for the back. It is rich in the material that makes healthy tissue and good warm blood and is thoroughly assimilated without over-taxing the digestive organs.

One or two Shredded Wheat Biscuits every morning for breakfast with milk or cream or a little fruit not only fortifies the body against exposure to sudden changes of temperature, but will supply all the strength that is needed for a half day's work or play. Persons who adhere to a simple natural diet of this kind without subjecting their digestive organs to the abuse and injury that come from food follies and dietetic errors are always healthy and hearty in all seasons and are ready for all kinds of weather. They seldom suffer from colds and they are always at the top-notch of working efficiency in any line of activity.

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From an editorial in THE LIVING CHURCH, March 6: "A real danger in the present questioning among Churchmen as to how to understand the Bible, in connection with what they read elsewhere of the origin of man, the age of the human race, and ancient history in general, is that they neglect the Bible altogether. It is becoming a sealed book to the rising generation, largely for this reason. Solve the problem by giving to young people such a book as Mrs. Romanes' *Bible Readings with Comments*, which will teach them how to use the Bible from a Churchly point of view, not leaving it at variance with truths which they read elsewhere."

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kept pace with the growth of the population, and their increasing size made the enlargement a necessity. The ground plan is now cruciform; a graceful spire and sweet-toned bell complete the structure.

By request of the rector, the Rev. John Henry Sattig, there was a large attendance of communicants at the early celebration of the Holy Communion. Sermons were delivered by neighboring clergy, the Rev. Spencer S. Roche in the morning and the Rev. Bishop Falkner in the evening. A children's service was held in the afternoon. During the last convention year exactly 100 new communicants were enrolled; the present number is about 250.

CHURCH EXHIBIT AT BOSTON.

IN THE BOSTON Church exhibit at the "Boston-1915" exposition being held in the old Art Museum special prominence is given to the showing of Emmanuel Church and its lusty mission, the Church of the Ascension, at the south end of the city. The Emmanuel display consists in large measure of the parish's work toward the treatment and cure of tuberculosis, showing a tent and all the paraphernalia used in the work, which has made the parish famous throughout Greater Boston. The Church of the Ascension is represented by numerous photographs showing what the mission is doing in the way of improving the social and moral condition of the neighborhood, mainly through the medium of gymnasia classes and social clubs, for the place is a veritable hive of industry throughout the fall and winter months. There also are photographs of a number of the other Boston churches.

MEMORIAL TO BISHOP HARE.

AN ATTRACTIVE number of *The Focus*, being the quarterly magazine of All Saints' School, Sioux Falls, S. D., is almost entirely given over to short articles by the young ladies of the school in memory of the late Bishop Hare. What the Bishop was to the school and to the students, present and past, may be gathered from these touching words. One of the articles is by an Indian girl.

ANNUAL MEETING OF THE S. I. M.

THE Society for the Increase of the Ministry held its annual meeting at Christ Church, Hartford, Conn., on Tuesday, November 9th. More than $5,000 was expended in aid of students during the year. The officers were reëlected.

PAROCHIAL MISSIONS.

THE MISSION which has been held during the past two weeks at St. Clement's Church, Philadelphia, will be productive of much good, not only to the parish of St. Clement's but to many people from other parishes far and near who attended many of the services. The Bible class held at 10 A. M. each week-day and the 8 P. M. services were most largely attended. The Revs. Fathers Huntington and Officer, O. H. C., were the missioners.

THE Rev. JOHN MOCKRIDGE, rector of St. Paul's Church, Louisville, Ky., is conducting a week's mission at St. John's Church, Uniontown, of which the Rev. Frederick Thompson, Ph.D., is rector, beginning Sunday, November 21st, and lasting through the week. This mission is in the nature of a preparation to the parish and the students at St. John's School for Postulants for the Week of Prayer, and will be followed immediately by another mission preached by the Rev. William Mockridge, rector of the Church of the Epiphany, Louisville.

BEGINNING on the First Sunday in Advent and continuing for eight days, a mission will be held at Christ Church Cathedral, Lexington, Ky., to be conducted by the Rev. Frank J. Mallett of Sharon, Pa. Each day will commence with a celebration of the Holy Communion, and interspersed with the other services will be special ones for men, women, and children.

A SPECIAL MISSION will be held at St. Paul's Church, Arapahoe, Neb., from November 29th to December 6th, by the Rev. Gaylord Bennett of Holdrege, Neb.

TWO CLERICAL ANNIVERSARIES.

THE Rev. H. H. MORRILL and wife informally celebrated their twenty-fifth wedding anniversary on November 17th at their home, St. Paul's rectory, Holyoke, Mass. The rector recently celebrated the ninth anniversary of his rectorship of St. Paul's. Under his charge the parish has grown rapidly and is in a flourishing condition.

ON WEDNESDAY evening, November 24th, a special musical service was held at the Church of the Saviour, West Philadelphia, commemorating the completion of sixteen years' service of the Rev. Julius G. Bierck as assistant minister, organist and choirmaster of the parish. The choirs of St. Clement's, St. James', and St. Luke's, Germantown, assisted the choir of the Church of the Saviour.

NEWARK DIOCESAN AUXILIARY.

THE ANNUAL meeting of the Newark branch of the Woman's Auxiliary was held in St. Luke's Church, Montclair, N. J., on Wednesday, November 17th. Bishop Lines celebrated the Holy Communion, assisted by the Rev. Frederick B. Carter, rector of the parish. Addresses were made by Bishop Lines, Bishop Thomas of Wyoming, Rev. Dr. Pott and Mrs. Alfred A. Gilman (daughter of the rector), of China; Miss Julia C. Emery, secretary of the auxiliary, and others of the diocese. The annual report of the diocesan organization was presented and distributed

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"The doctor said I would have to quit drinking coffee. Then my father got me to try Postum, which he said had done wonders for him. I am past 43 and before I quit drinking coffee my heart would jump and flutter at times, miss a beat, then beat so fast I could hardly breathe in enough air and I would get smothered.

"My tongue would get so stiff I could not talk and I could not hold a glass to drink from. Since I have been drinking Postum, in place of coffee, I can sleep sound any time I lie down, and I feel I owe everything to Postum. I now weigh 120 lbs. and am well."

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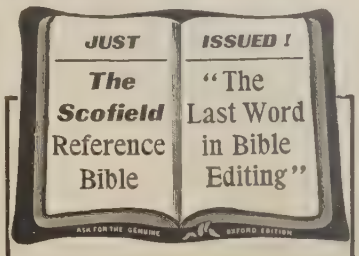

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of the meeting. From it is gathered these encouraging statements: "The gifts for foreign missions have been larger than ever before. For Alaska and Honolulu the gifts have been doubled, and to Porto Rico nearly trebled the last year. In February, March and April an hour of meditation and instruction was given in turn by the Rev. F. B. Carter, the Rev. Dr. Joseph N. Blanchard, and the Rev. Elliot White of Grace Church, Newark; the subject of each address was "Prayer." The service of Intercession, held before each monthly meeting during the year is heartily commended." The total year's work amounted to $18,517.33. The executive officers are: President, Mrs. Decatur M. Sawyer; Vice-President, Mrs. Charles H. Christian. Recording secretary, Mrs. G. E. Hill, Orange, N. J.; Treasurer, Mrs. Robert W. Cromley, 335 William street, East Orange, N. J.

LAYMEN'S MISSIONARY MOVEMENT IN PHILADELPHIA.

THE FUNCTIONS of the Laymen's Missionary Movement in Philadelphia last week included a large missionary convention on Friday and Saturday at Witherspoon Hall, among the speakers being missionaries from many parts of the world, and others interested in missionary work. John W. Wood spoke on Friday on Missionary Literature, and Rev. Dr. Pott, President of St. John's College, Shanghai, of our own American China Mission, spoke on What Christian Education is doing for the Orient. Holy Trinity Church (Rev. F. W. Tomkins, D.D., rector) was used for evening mass meetings on both days. On the first evening George Wharton Pepper presided, and missionary addresses were given by three missionaries in foreign lands, while on the second evening in the same church the speakers included the secretary of the Board of Foreign Missions of the Methodist Episcopal Church, Robert E. Speer, of the Presbyterian Board, and William T. Ellis.

On the General Committee of Arrangements were the Bishop and the Bishop Coadjutor of Pennsylvania as honorary chairmen, and a vice-chairman was the Rev. Dr. J. DeWolf Perry.

On Sunday there were missionary services at many of our churches, the speakers in each case reported to us being our own clergymen or laymen.

UNTIMELY DEATH OF REV. J. C. HATHAWAY.

THE SAD death occurred on November 17th of the Rev. JAY C. HATHAWAY, a promising young priest of the diocese of Kansas City, and rector of St. Paul's Church, Maryville, Mo. His body was found by a passing student, hanging from a trestle that spans a ravine in the suburbs of the little town, and it is supposed that the act was the result of an unbalanced mind, caused by worry and anxiety. It is a sad end to a promising career. A little over a year ago he went to Maryville from Oak Park, Ill., accompanied by his young wife. For some time his parishioners had noticed his strange mannerisms. Mr. Hathaway was ordained deacon and priest in 1896 and 1897 by Bishop Leonard of Ohio, and had previously served at St. Paul's Church, Canton, Ohio, St. Paul's, Conneaut, Ohio, and as rector of Holy Innocents', Evansville, Ind.

ATLANTA.

C. K. NELSON, D.D., Bishop.

Sunday School Institute Meets—Other Items.

THE Sunday School Institute of Atlanta and vicinity held its quarterly session at St. Philip's Cathedral, Atlanta, on November 18th. A large number of the clergy in the diocese were present. The leading addresses were made by the Rev. R. H. Edwards on "The Ideal Sunday School," the Rev. Russell K. Smith on "The Teacher's Responsibility," and Bishop Nelson on "The Teacher's Encouragement of Private Devotion in the Pupil."

THE Rev. R. H. EDWARDS of Pennsylvania is in temporary charge of All Saints' parish, Atlanta.

THE CHURCHES of Atlanta suffered considerable damage to windows from a severe hail storm in October.

CENTRAL NEW YORK.

CHAS. T. OLMSTED, D.D., Bishop.

Change of Organists at Grace Church, Utica

DE WITT C. GARRETSON, until recently organist at Trinity Church, Pottsville, Pa., has been engaged as organist of Grace Church, Utica. This marks the retirement of J. Francis Day, who for over a quarter of a century has presided at the organ of Grace Church and conducted all the rehearsals of the choir during that period. On the occasion of Mr. Day's twenty-fifth anniversary the Rev. J. H. Egar, D.D., paid this tribute to his zeal and efficiency in Church music; "To Mr. Day, more than to anyone else, the choirs of the diocese owe their Churchly music and reverent behavior."

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Bishop Seabury's Anniversary in Woodbury—Gift to Trinity Church, Branford—Notes.

ON THE Twenty-third Sunday after Trinity the Bishop of the diocese made a visitation to the venerable St. Paul's Church, Woodbury (the Rev. Alexander Hamilton, minister in charge). The day, November 14th, was the 125th anniversary of the consecration of Bishop Seabury, his election having taken place in Woodbury. The old Glebe House is still standing, being held by the trustees of the Aged and Infirm Clergy and Widows' and Orphans' Fund of the diocese. It is designed, when needed, as a home for an aged clergyman and his family. The Bishop's sermon was one of commemoration. The offering will be the nucleus of a fund to be known as the "Bishop Seabury Memorial Fund."

THE SUM OF $1,000 left to Trinity Church, Branford, by the late E. F. Jones, is, it is said, to form the nucleus of a fund for a new parish house.

THE REV. DWIGHT D. WAUGH has resigned Trinity Church, Collinsville, to become rector at Windsor Locks, Suffield, and Broad Brook. Mr. and Mrs. Waugh were recently given a farewell reception with a purse. The retiring rector also received a gift of money from the Boys' Brigade, which he had organized during his rectorate.

DELAWARE.

FREDERICK JOSEPH KINSMAN, D.D., Bishop.

Plans of Trinity Parish, Wilmington—The Week of Prayer.

TRINITY PARISH, Wilmington, has completed plans for a handsome parish house and rectory, for which it is now raising the money. Its men's club has an enrollment of 130 members, meeting monthly. The two congregations had their joint service November 7th, the Bishop preaching. The Rev. Levin T. Insley of the diocese of Easton has accepted the curacy of this parish. The Rev. H. A. Henry, a former rector, was heartily welcomed there on a recent brief visit by rector and congregation.

THE WEEK OF PRAYER will be observed by the Brotherhood of St. Andrew by special attendance of its members in each parish at the

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Holy Communion on November 28th; a business session and a religious service the night of November 30th, in St. Andrew's, Wilmington, and a corporate Communion at Bishopstead on the morning of the Second Sunday in Advent.

DULUTH.

J. D. MORRISON, D.D., LL.D., Bishop.

Progress of St. Paul's, Brainerd.

DURING the past summer and fall repairs have been made to the church and guild hall of St. Paul's Church, Brainerd (the Rev. J. R. Allen, rector), all paid for by voluntary contributions. The church property now looks very inviting. The debt which for many years has encumbered the parish and which has cost a high rate of interest, being incurred by the building of the brick rectory, has been discharged, and the Church now owns, free of debt, one-half a city square upon which stand the church, guild hall, brick rectory, and a frame structure which was formerly the rectory.

FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

Auxiliary Extension at Pensacola.

A BRANCH of the auxiliary has been organized in St. Katherine's parish, Pensacola, consisting of about forty earnest women of the parish. Alaska has been selected as the field for the Mission Study Class. An interesting programme has been prepared by the committee and good results are expected. A Junior Auxiliary has also been formed under the able leadership of Miss Augusta Oerning. The juniors will study Japan during the fall and winter.

KEARNEY.

A. R. GRAVES, D.D., Miss. Bp.

Arapahoe Church Notes.

GOOD WORK is being done at St. Paul's Church, Arapahoe, by the Rev. A. J. R. Goldsmith, priest in charge. A good sized Sunday school and a woman's guild are among the activities. It is hoped to renovate the church building next spring, a fund having been started for that purpose. A brass cross for processional purposes and a bell would be very welcome donations.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

General News Notes.

A SPECIAL course of sermons is being delivered in Christ Church, Elizabethtown, by the Rev. Arthur Gorter, priest-in-charge, on the history of the Church, the successive addresses dealing with the difference between the Church in America and the Roman Catholic Church; with the founding of the English Church and of its planting in America, and its claims to Catholicity.

TWO MORE Sunday schools in the diocese have recently introduced the graded system with success, those of St. George's Mission, Parkland, and the Church of the Epiphany, Louisville.

A CHAPTER of the Knights of King Arthur has recently been formed in Grace Church, Paducah (the Rev. David C. Wright, rector), and much interest is being manifested in it by the older boys of the parish.

LONG ISLAND.

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Successful Kindergarten at St. Paul's, Brooklyn. Other Parochial Items.

THE DAILY kindergarten of St. Paul's Church, corner of Carroll and Clinton Streets, Brooklyn, has an average attendance of thirty and is still increasing. It is under the care of Miss Howarth of the Pratt Institute, and an assistant, while another is soon to be added to the staff.—ONE OF THE most novel and inspiring services at St. Paul's is the Children's Eucharist on Saturday mornings at 9:15

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when the assistants at the altar are students from the General Theological Seminary, New York. This service is fully choral.—MR. YERBURG, musical instructor in the Brooklyn high schools, has been appointed organist at St. Paul's and is accomplishing great results with the choir.

THE CHOIR of St. Mark's Church, Islip, wore cottas for the first time on Sunday, November 7th, to the general satisfaction of the congregation. A library of some 3,000 volumes in the parish house has had new accessions lately. Two thousand dollars has been given as an endowment for parish house expenses, including those of the well equipped gymnasium. The Winter-night Study Club, an extra-parochial organization, meets in the reading room fortnightly.

A MEETING of interested parishioners of St. George's Church, Hempstead, was held at the country home of August Belmont, senior warden, on Tuesday evening, November 16th. The object of the meeting was to throw light on the financial obligations of the parish and incidentally to take practical steps towards paying off the remainder of the debt of $4,000. About one hundred persons attended the meeting and subscribed the entire amount needed to pay off every dollar of indebtedness before Advent Sunday.

A MISSIONARY exhibit under the auspices be held in St. Ann's Parish House, Clinton street, Brooklyn, on Thursday, Friday and Saturday, December 2, 3, and 4, afternoon and evening.

MASSACHUSETTS.
WM. LAWRENCE, D.D., LL.D., Bishop.

Thanksgiving Service at Grace Church, Everett.

ON THE Twenty-second Sunday after Trinity a service of praise and thanksgiving was held in Grace Church, Everett (the Rev. A. H. Barrington, rector), in grateful acknowledgment of God's goodness and mercy in restoring the rector to health after a long and severe sickness. A large number received the Blessed Sacrament.

MICHIGAN.
CHARLES D. WILLIAMS, D.D., Bishop.

Illness of Rev. Dr. Faber's Mother.

THE Rev. Dr. W. F. FABER, rector of St. John's Church, Detroit, was called to his former home, Lockport, N. Y., on Thursday of the celebration of the semi-centennial of the church, by the serious illness of his mother.

MINNESOTA.
S. C. EDSALL, D.D., Bishop.

Rev. Ernest Dray Appointed Archdeacon of Wyoming

THE Rev. ERNEST DRAY, rector of St. Clement's Church, St. Paul, has accepted an appointment from Bishop Thomas as Archdeacon of Wyoming. The vestry of St. Clement's urged him to remain in his present work if possible, but he felt it his duty to go out on to the firing line. Mr. Dray's leaving will be a distinct loss to the parish and diocese. He has been connected with his present work since its inauguration in 1893, as missionary, vicar, and rector. In strength the parish ranks easily second to-day in St. Paul. Mr. Dray will take up his new work early in the new year.

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EDWARD M. PARKER, D.D., Bp. Coadj.

Christ Church, Portsmouth, Altar Guild.

A QUARTER of a century under one management is the record that has now been made by the Altar Guild of Christ Church, Portsmouth. The anniversary was kept on All Saints' Day. The work of the guild during these years has been to provide the vestments needed for the parish and also to assist in such provision for the mission field, in addition to the routine work which ordinarily falls upon such a guild. Three years ago, in honor of the tenth anniversary of the present rector's coming to the parish, the guild presented to it six tall office candlesticks. The receipts of the guild for the past year amounted to $344.35. The superintendent of the guild is Miss Harriet McEwen Kimball, and the rector of the parish the Rev. Charles LeV. Brine.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Sandusky Parochial News.

CALVARY CHURCH, Sandusky (the Rev. A. Overton Tarrant, Ph.D., rector), was recently presented with finely bound volumes of the largest size of the Canonical Church Register and the Canonical Marriage Register. In each case they were presented by members of the congregation as memorials to departed friends.—A JUNIOR CHAPTER of the B. S. A. has just been organized in Calvary parish with twelve members. The boys have been fully tested by more than a year's work along similar lines and have proved their devotion.

OLYMPIA.

FREDERICK W. KEATOR, D.D., Miss. Bp.

Bible Class at the State University.

THE Rev. HERBERT H. GOWEN, rector of Trinity parish, Seattle, who also holds the position of lecturer on Oriental Languages and literature at the University of Washington, has started, with the encouragement of the regents and faculty, a Tuesday afternoon Bible class at the University. At the second meeting over eighty students were in attendance and a larger lecture room will be used in future as many others are anxious to attend.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.

Memorial Service for George C. Thomas—Church Training and Deaconess House—Miscellaneous Notes.

A SERVICE in memory of the late George C. Thomas was held at the Church of the Holy Apostles, Philadelphia, on Sunday evening, November 21st. The sermon was delivered by the former rector, the Rt. Rev. Nathaniel S. Thomas, D.D., Bishop of Wyoming. Services were omitted at the three chapels of the parish and the joint choirs furnished the music. Bishop Whitaker was present in the chancel with the rector and vicars of the parish. Mr. George W. Jacobs has been elected accounting warden of the parish to succeed the late Mr. Thomas, who served in that capacity for many years.

BISHOP WHITAKER presided at the annual meeting of the corporation of the Church Training and Deaconess House, held at the Church House, Philadelphia, on November 16th, Arthur E. Newbold was elected treasurer to succeed the late George C. Thomas. The other officers and managers were re-elected.

MRS. FREDERICK R. GRAVES, wife of the Bishop of Shanghai, China, addressed a large gathering of society women at the residence of Mrs. Charles S. Whelen, 2133 Walnut street, Philadelphia, on the afternoon of Thursday, November 18th, in behalf of the Chinese women and girls in the diocese of which her husband is the head.

C. C. HARRISON, Esq., provost of the University of Pennsylvania, and a prominent and liberal Churchman, has been elected to the office of chairman of the Board of Trustees of the Carnegie Foundation for the Advancement of Teaching. He succeeds Dr. Eliot, until recently president of Harvard University. The Foundation is a pension fund for aged professors, and was established by Mr. Carnegie in 1905.

THE GIFTS of the diocesan Auxiliary last year in money and missionary boxes amounted to about $100,000, of which three-fourths was in money alone.

CANADA.

Interesting News Gleanings from Over the Border.

Diocese of Toronto.

IT IS announced that at the convention to be held in Toronto, commencing November 29th, Bishop Farthing of Montreal and Archbishop Matheson of Rupert's Land will on the evening of the first day speak on "The Effects of Sin." The convention is held for the deepening of spiritual life and is intended as a preparation for the great missionary gathering to be held at Toronto in the course of next year.—THE FINE window put into All Saints' Church, Toronto, in memory of the late rector, the Rev. A. H. Baldwin, was unveiled by Archdeacon Cody, November 14th at the morning service.—A VERY full programme of subjects to be discussed has been prepared for the fourth annual conference of the Archdeaconry of Simcoe, to be held at Barrie, November 22d.

Diocese of Saskatchewan.

PRINCIPAL LLOYD of the diocesan theological college has arrived in England. The Bishop of London said in welcoming him he hoped the Church was not going to make the mistake in the great Northwest that had been made in the country districts in Ontario, where he said the Church was well planted in the cities but had been forestalled in the country places. Principal Lloyd said that the Church was not going to make the mistake the Bishop of London feared, and announced that he needed thirty catechists for Saskatchewan by spring.

[*For further Canadian News, see page* 110.]

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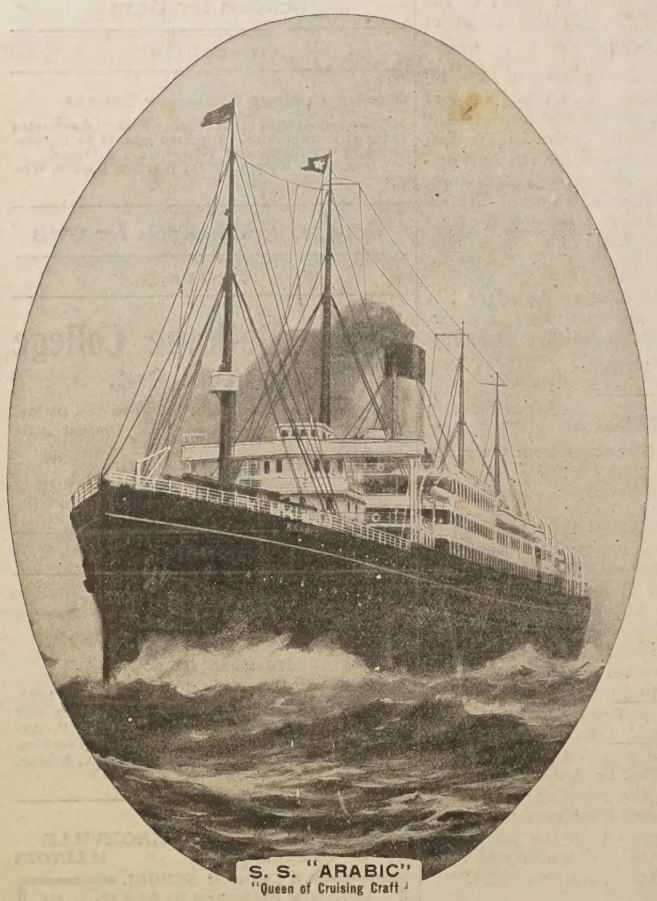

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